

Thomas Randell
The Rectory
Sunderland

May, 1903

A
PRACTICAL GRAMMAR
OF THE
SANSKRIT LANGUAGE

FOR THE USE OF EARLY STUDENTS.

BY
THEODOR BENFEY.

SECOND EDITION.
CAREFULLY REVISED AND CORRECTED.



LONDON:
TRÜBNER & CO., 60, PATERNOSTER ROW.
1868.

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HERTFORD

PRINTED BY STEPHEN AUSTIN

PREFACE TO THE SECOND EDITION.

THE favour with which this little Grammar has been received, and my own experience of its usefulness as an introduction to the study of a difficult language, have led me to the conclusion that any material alterations in its form would be unadvisable. I have therefore limited myself to a careful review of the whole work, only supplying what appeared to be the deficiencies of the First Edition.

Some distinguished scholars have suggested that I should change the order of arrangement, and begin with the noun instead of the verb. With this suggestion I am unable to comply, for it seems to me that a real insight into the character of the Arian stock,—which should be aimed at from the very commencement of the study of its standard language,—can only be obtained by setting out from the verb. In order, however, to enable those who are of a different opinion to begin with the noun, I have carried the transliteration through the latter part of the Grammar; and for their convenience I recommend that the Grammar may be taken up in the following

order: 1. § 1-36; 2. § 209-267; 3. § 62-186 and 188-190;
4. § 37-61, 187, and 191-208.

For the suggestion of additions or alterations, which may appear necessary to others, I shall feel grateful; and I assure those who are disposed thus to help me that I will endeavour, as far as possible, to profit by their friendly criticism.

TH. BENFEY.

GOTTINGEN,
January, 1808.

CONTENTS.

	<small>PAGE</small>
PART THE FIRST : Letters and phonetic rules, §§ 1-36.	1
CHAPTER I. Letters, §§ 1-9.	<i>ib.</i>
Accent, § 10	7
Exercise in reading, § 11	12
CHAPTER II. Phonetic rules, §§ 12-36	14
SECTION I. General phonetic rules, § 12-18.	<i>ib.</i>
SECTION II. Changes of letters at the end and at the beginning of words in a sentence or hemistich, §§ 19-36	16
PART THE SECOND : Formation of words, §§ 37-267	24
CHAPTER I. The Verb, §§ 37-190	<i>ib.</i>
SECTION I. Crude forms of the Verb, §§ 38-62.	<i>ib.</i>
Primitive and derivative verbs, § 38	<i>ib.</i>
Derivative verbs, §§ 39-62.	
1. Frequentative or Intensive, §§ 39-51	25
General rules of reduplication, §§ 42-47.	<i>ib.</i>
2. Desiderative, §§ 52-57	32
3. Causal, §§ 58-60	38
4. Verbs of the tenth Conjugational Class, § 61	42
5. Denominatives, § 62	43
SECTION II. Inflexion of the Verb : Conjugation, §§ 63-167	44
I. Active Voice, §§ 64-160	<i>ib.</i>
Parasmaipada and Atmanepada, §§ 64-66	<i>ib.</i>
Tenses and Moods, § 67	45
Conjugation of the first four Verbal Forms : Present, Imperfect, Imperative, and Potential, §§ 68-108.	46
First Conjugation, §§ 71-81	<i>ib.</i>
Second Conjugation, §§ 82-108	61
Conjugation of the last six Verbal Forms, §§ 109-160	94
Fifth Verbal Form : Perfect, §§ 110-124	<i>ib.</i>
1. Reduplicated Perfect, §§ 111-119	<i>ib.</i>
2. Periphrastic Perfect, §§ 120-124.	110
Sixth Verbal Form : Aorist, §§ 125-148	112

	PAGE
The three simple Aorists, §§ 128-137	113
First form of the Aorist, §§ 128-131	<i>ib.</i>
Second form of the Aorist, §§ 132-134.	114
Third form of the Aorist, §§ 135, 136	115
Alphabetical list of the most notable anomalies in the three simple forms of the Aorist, § 137	118
The four compound Aorists, §§ 138-148	120
Fourth and fifth forms of the Aorist, §§ 139-145 . .	<i>ib.</i>
Sixth form of the Aorist, § 146	125
Seventh form of the Aorist, § 147	126
Alphabetical list of some notable anomalies in the four compound forms of the Aorist, § 148.	127
The last four Verbal Forms: Future I. and II., Con- ditional and Precative, §§ 149-160	130
II. Passive Voice, §§ 161-167	143
The first four Verbal Forms: Present, Imperfect, Imperative, and Potential, §§ 161-163	<i>ib.</i>
The last six Verbal Forms. Perfect, Aorist, Future I. and II., Conditional, and Precative, §§ 164-167	145
SECTION III. Other Verbal Derivatives. §§ 168-187	152
Participles, §§ 168-174	<i>ib.</i>
Absolutives, §§ 175-180	170
Infinitive, §§ 181-183.	175
Table of Conjugation	177
Appendix. Some verbal forms of the Veda §§ 184-186	196
Primitive nouns, § 187	198
SECTION IV. Combination and composition of verbal derivatives with prepositions and similar words, §§ 188-190	199
CHAPTER II. The Noun, §§ 191-261	202
SECTION I. Crude forms of the Nouns, §§ 191-210b	<i>ib.</i>
I. Primitive Nouns, § 192	<i>ib.</i>
II. Secondary Nouns, §§ 193, 194	<i>ib.</i>
III. Compound Words, §§ 195-208	204
First Class: Copulative Compounds (द्वन्द्व), § 197	206
Second Class: Determinative Compounds (तत्पुरुष), §§ 198-205	207
Special rules for the first species, or the appositional Com- pounds (कर्मधार्य), §§ 201, 202.	208
Numeral Compounds (द्विगु), § 203	<i>ib.</i>
Special rules for the second species, or the inflectional Compounds (तत्पुरुष <i>kar'</i> इकोर्ह्य), §§ 204, 205	209
Third Class: Relative Compounds (ब्रह्मवीहि), §§ 206, 207	<i>ib.</i>
Appendix, § 208	211
IV. Gender. Formation of Feminines and Neuters, §§ 209-210b.	212

	PAGE
SECTION II. Declension of Nouns, §§ 211-261	215
1. Substantives and Adjectives, §§ 211-239	<i>ib.</i>
First Class : Crude forms ending in consonants, §§ 212-221.	216
Second Class : Crude forms ending in vowels or diphthongs, §§ 222-234	236
A Synopsis of all the terminations of Nouns, § 235.	256
Appendix : Some Vedic anomalies in the Declension of Nouns, §§ 236-238	257
Alphabetical list of anomalous Nouns, § 239	260
2. Degrees of Comparison, §§ 240-243.	269
3. Pronouns, §§ 244-255	273
Nouns following more or less the pronominal declension §§ 250-255.	280
4. Numerals, §§ 256-261	283
Cardinals, §§ 256-260.	<i>ib.</i>
Ordinals, § 261	288
CHAPTER III. Indeclinables, §§ 262-267	290
Adverbs and Particles, §§ 263-265	<i>ib.</i>
Adverbs and Adverbial Compounds (<i>अव्ययीभाव</i>), § 264 .	291
Particles : Prepositions, Expletives, Conjunctions, § 265 .	292
Interjections, § 266	294
Degrees of comparison, § 267	295

PART THE FIRST.

LETTERS AND PHONETIC RULES.

CHAPTER I.—LETTERS.

§ 1. The Sanskrit alphabet, called *Devanāgarī*, comprises the following letters :—

I. Five short and five long vowels, viz. :

short: अ *a*, इ *i*, उ *u*, ऋ *ri*, लृ *li*.

long: आ *ā*, ई *ī*, ऊ *ū*, ऋृ *rī*, लृृ *lī*.

II. Four diphthongs: ए *e*, ऐ *ai*, ओ *o*, औ *au*.

Obs. ए *e* is in most cases a combination of *a* and *i*, ऐ *ai* of *ā* and *i*, ओ *o* of *a* and *u*, औ *au* of *ā* and *u*.

III. 1. Two slight nasals; the one, called *Anusvāra*, is denoted by a dot ̄ placed above the letter after which it is to be pronounced, e.g. अ̄ *aṁ*; the other, called *Anunāsika*, is denoted by a half-moon with a dot in it ̄ and placed either above or after the preceding letter, in the latter case with an oblique dash under it, e.g. अ̄ॄ or अॄॄ *aṁ*.

2. An aspirate, called *Visarga*, which is denoted by two dots, placed one above the other (ঃ), e.g. अঃ *aḥ*.

IV. Thirty-three consonants :—

1. five gutturals: क *ka*, ख *kha*, ग *ga*, घ *gha*, ञ *ṇa*,
2. five palatals: च *cha*, छ *chha*, ज *ja*, झ *jha*, ञ *ṇa*,
3. five linguals: ट *ta*, ठ *ṭha*, ड *da*, ढ *dha*, ण *ṇa*,
4. five dental: त *ta*, थ *tha*, द *da*, ध *dha*, न *na*,
5. five labials: प *pa*, फ *pha*, ब *ba*, भ *bha*, म *ma*,
6. four semivowels: य *ya*, र *ra*, ल *la*, व *va*,
7. three sibilants: श *ča*, ष *sha*, स *sa*,
8. the sonant aspirate: ह *ha*.

Obs. 1. The second and fourth letters of the five first classes are aspirated, *i.e.* combinations of the preceding unaspirated with *h*.

Obs. 2. The letter **হ** *ha* belongs to the guttural class, **ঁ** *ঁa* to the palatal, **ঁ** *sha* to the lingual, and **ঁ** *sa* to the dental.

Obs. 3. In some texts of Vedic works **ঁ** *ta* and **ঁঁ** *tha* are used instead of **ঁ** *da* and **ঁ** *dha*, if preceded and followed by vowels or diphthongs, e.g. **ঁঁঁ**: *itah* instead of **ঁঁঁ**: *idah*.

Obs. 4. The *a* attached to the consonants only serves for the purpose of facilitating their utterance, as in English the *e* after *b*, *c*, *d*, etc.

Obs. 5. The words in the Dictionaries are arranged according to the order of letters in the above list.

§ 2. It is not possible to ascertain exactly the original pronunciation of the Sanskrit letters. However, the transcription of Hindu proper names in Greek and Latin works, as well as some other facts bearing upon this subject, allow us to establish the following rules with some confidence:—**ঁ** is to be pronounced like *a* in *apt*, **আ** like *a* in *far*, **ই** like *i* in *pin*, **ঈ** like *ee* in *feeble*, **উ** like *u* in *full*, **ঁ** like *o* in *move*, **ঁু** like *ri* in *rid*, **ঁু** like *rea* in *to read*, **ল** like *li* in *lid*, **লু** like *lea* in *to lead*, **ঁ** like *a* in *fate*, **ঁৈ** like the Italian *ai* in *mai*, **ঁৌ** like *o* in *note*, **ঁৌ** like *ou* in *our*.

Anusvára ̄ before the semivowels **ঁ** *ya*, **ৰ** *ra*, **ল** *la*, **ৱ** *va*, the sibilants **ঁ** *ঁa*, **ঁ** *sha*, **স** *sa*, and the aspirate **হ** *ha*, is pronounced like *ng* in *king*, before all other consonants like the nasal of the class to which the following letter belongs, *e.g.* before a guttural like the nasal of the guttural class (§ 1, IV. 1); **ঁ** **ঁ** *kang gana*, **ঁ** **ঁ** *kany janu*. The *Anundsika* ̄̄ seems to have been all but inaudible. *Visarga* (:) is to be pronounced like the Greek *χ* before **ঁ** *k* and **ঁ** *kh*; like the Greek *φ* before **ঁ** *p* and **ঁ** *ph*;¹ before **ঁ** *ঁ*, **ঁ** *sh*, and **স** *s*, perhaps like the Greek *spiritus lenis*.

¹ Cf. *A. Weber*, *Ueber ein Fragment der Bhagavatî* (On a Fragment of the *Bhagavatî*), Berlin, 1866 (Memoirs of the R. Acad. of Sc.), p. 386 sqq. The natives pronounce the *Visarga* everywhere almost inaudibly.

क like *k* in *king*, ख like *kh* in *inkhorn*, ग like *g* in *gun*, घ like *gh* in *loghouse*, ङ like *ng* in *to sing*.

च like *ch* in *church*. छ like *ch+h* in *churchhill*, ज like *j* in *jet*, झ like *j+h*, ञ like *n* in *singe*.

The linguals seem to have been pronounced originally like the corresponding dentals with the addition of a slight *r*.¹ But at present त *t*, द *d*, and न *n*, sound quite like the English *t*, *d*, *n*;² in the aspirated an *h* must be added.

The true pronunciation of the dentals is very difficult for an European. It may be effected by bringing the tip of the tongue against the very edge of the upper front teeth.

The unaspirated labials, the स *sa* and the ह *ha*, are pronounced like the corresponding English letters; in the aspirated dentals and labials an *h* must be added. ष *sha* is to be pronounced like *sh* in *shun*, ष्ण *çā* like a sharp *s* as in *sit*, or perhaps like *ss* in *session*.

The pronunciation of the Vedic ञ *ta* is doubtful, perhaps it was sounded like a hollow *l*.

§ 3. The vowel चूर्णि *rī* never appears in the radical, but only in the derivative part of a real word; लि *li* only in one verb; लूरि *lī* not at all in any real word. ॒ *Anusvāra*, ॑ *Anunāsika*, and : *Visarga*, never are primitive letters, but the two first are substitutes of an original *m* or *n*, and the last of an original *s* or *r*. The rules for these changes will be given later.

¹ This pronunciation is indicated by their origin. They are not primitive sounds of the Sanskrit language, but in most cases produced by the concurrence of a dental and *r*, e.g. चन्द्र *chandra* becomes चण्ड *chanda*, घूर्ण *ghūrṇ* (originally *ghūr-n*) becomes घुण *ghuṇ*, पत्र *patra* becomes पट्ट *patṭa*. The fact that *r* and *l* sometimes appear as substitutes for the lingual, as खोर *khora* and खोल *khola* instead of खोड *khoda*, seems to confirm this conjecture; cf. Buhler, on the Origin of the Sanskrit Linguals, in the Madras Lit. Soc. Journ. 1864, and Justi, in the Journ. Orient und Occident, vol. iii. pp. 379-83, Göttingen, 1865.

² Cf. the Hindu transliteration of English words, e.g. डिरेक्टर *direktar*, i.e. Director; गवर्नमेंट *gavarṇmant*, i.e. Government.

§ 4. When a vowel or diphthong stands in the beginning of a sentence or hemistich, or occurs after another vowel or diphthong, it retains the shape given in § 1, I. II. When it is preceded by a consonant, it is marked by a different sign, which is placed before or after, above or below the consonant after which it is to be pronounced. The vowel $\text{ऋ} ri$, however, if preceded by r , makes an exception and retains the form given in § 1, I. the sign for r being placed above the $\text{ऋ} ri$ ($\text{ऋ} ri$, § 5).

A short *a* which follows a consonant, is left unwritten, being understood to be inherent in it, e.g. क *ka*. The forms of the vowels and diphthongs, if preceded by a consonant, are :

{ ता, फि, टि, उ, ऊ, रि, ई, लि, लै, e.g.
 { का *ka*, कि *ki*, की *kī*, कु *ku*, कू *kū*, क्रि *kri*, कृ *kri*, क्लि *kli*, क्लै *kli*.

{ ए, ई, ओ, औ, e.g.
 { के *ke*, कै *kai*, को *ko*, कौ *kau*.

Some consonants alter their forms if combined with vowels.
Thus :

र	ra	with	९	u	becomes	रु	ru
—	”	९	ū	”	”	रु	rū
ह	ha	”	९	u	”	हु	hu
—	”	९	ū	”	”	हु	hū
—	”	९	ri	”	”	ह्रि	hri
श	ca	”	९	u	”	शु	cu
—	”	९	ū	”	”	शू	cū
—	”	९	ri, ṛi	”	”	श्रि	cri, ṛri

Anusvára ॑ and *Anunásika* ॒ when following a vowel are placed above the preceding consonant at the right side of the mark of the vowel, e.g. कां *kām*, कि॑ *kim*, की॑ *kīm*, कृ॑ *kum*, कू॑ *kūm*, क्षि॑ *krim*, के॑ *kem*, कै॑ *kaim*, को॑ *kom*, कौ॑ *kaum*, काँ॑ *kāv*, कि॒॑ *kiu*, की॒॑ *kiu*, etc. *Anunásika* may be placed separately after the vowel with a dash under it, e.g. काँ॒ *kāv*.

§ 5. Several consonants coming together without an intermediate vowel are combined, either by placing one consonant under

the other and omitting the transverse line of the lower, as in त्रू *tta* (त्रू), or by placing one after the other and dropping the perpendicular line of the first, as in ज्यू *jya* (ज्यू) ज्यू. *jyi*, ज्यू. *jyu*, etc.

When the रू *r* precedes a consonant or a combination of consonants it is placed on the top of it and assumes the shape of a crescent, e.g. र्यै *rya*, र्ज्यै *rjya*. If these consonants are accompanied by marks of vowels or nasals, — is put at the right side of them, e.g. र्यै *rye*, र्यै. *ryamī*, र्ज्यै. *rjyai*.

When रू *r* is preceded by a consonant, it is written by a transverse line, or two divergent strokes at the foot of the preceding consonant or consonants, e.g. ग्रू *gra*, थ्रू *thra*. This sign denotes also *r* between two consonants, e.g. ध्रू *dhrya*.

The shape of the single letters, when used in a combination, is sometimes considerably altered. The following is a list of those combinations which occur most frequently in our printed texts.

क्कू *k-ka*, त्तू *k-ta*, त्यू *k-t-ya*, त्वू *k-t-va*, न्नू *k-na*, न्मू *k-ma*,
क्मू *k-m-ya*, क्यू *k-ya*, क्रू *k-ra*, प्र्यू *k-r-ya*, ल्लू *k-la*, स्यू *k-l-ya*,
ल्लू *k-va*, ल्लू *k-v-ya*, ल्लू *k-sha*, ल्लू *k-sh-ma*, ल्लू *k-sh-ya*, ल्लू *k-sh-va*,
ल्लू *k-sa*; — ख्यू *kh-ya*; — ग्यू *g-dha*, ग्नू *g-na*, ग्यू *g-ya*, ग्यू *g-ra*,
ग्यू *g-r-ya*, ग्लू *g-la*, ग्वू *g-va*; — घ्नू *gh-na*, घ्मू *gh-ma*, घ्यू *gh-ya*,
घ्मू *gh-ra*; — न्नू *n-ka*, न्लू *n-k-ta*, न्लू *n-k-t-ya*, न्लू *n-k-t-va*, न्लू *n-k-ya*,
न्लू *n-k-ra*, न्लू *n-k-sha*, न्लू *n-k-sh-va*, न्लू *n-kha*, न्लू *n-kh-ya*,
न्लू *n-ga*, न्लू *n-g-ya*, न्लू *n-g-ra*, न्लू *n-gha*, न्लू *n-gh-ya*, न्लू *n-gh-ra*,
न्लू. *n-na*, न्लू *n-ma*, न्लू *n-ya*, न्लू *n-sa*.

च्चू *ch-cha*, च्छू *ch-chha*, च्छू *ch-chh-ra*, च्छू *ch-chh-va*, च्छू *ch-ña*,
च्चू *ch-ma*, च्चू *ch-ya*; — च्छू *chh-ya*, च्छू *chh-ra*, च्छू *chh-r-ya*; ज्जू *j-ja*,
ज्जू *j-j-va*, ज्जू *j-jha*, ज्जू *j-ña*, ज्जू *j-ma*, ज्जू *j-ya*, ज्जू *j-ra*, ज्जू *j-va*; —
ज्जू *n-cha*, ज्जू *n-ch-ma*, ज्जू *n-ch-ya*, ज्जू *n-chha*, ज्जू *n-chh-ra*,
ज्जू *n-ja*, ज्जू *n-j-ma*, ज्जू *n-j-ya*.

त्तू *t-ka*, त्तू *t-ta*, त्यू *t-t-ya*, त्यू *t-ya*, त्यू *t-sa*; — थ्यू *th-ya*, थ्रू *th-ra*; —
द्गू *d-ga*, द्गू *d-gha*, द्गू *d-da*, द्गू *d-ya*; — ध्यू *dh-ya*, ध्रू *dh-ra*; — एू *n-ta*,
एू *n-tha*, एू *n-da*, एू *n-d-ra*, एू *n-d-r-ya*, एू *n-dha*, एू *n-na*,
एू *n-ya*, एू *n-va*.

त्क t-ka, त्त t-ta, त्य t-t-ya, त्त्र t-t-ra, त्त्र t-t-va, त्य t-tha, त्त t-na, त्प t-pa, त्प t-p-ra, त्फ t-phā, त्प t-ma, त्य t-m-ya, त्प t-ya, त्त t-ra, त्य t-r-ya, त्प t-va, त्प t-sa, त्त्र t-s-na, त्य t-s-ya;—अ्य th-ya;—अ्न d-ga, अ्न d-g-ra, अ्न d-gha, अ्न d-da, अ्न d-d-ba, अ्न d-d-b-ra, अ्न d-d-ya, अ्न d-d-ra, अ्न d-d-va, अ्न d-d-v-ra, अ्न d-dha, अ्न d-dh-ya, अ्न d-dh-va, अ्न d-na, अ्न d-ba, अ्न d-b-ra, अ्न d-bha, अ्न d-bh-ya, अ्न d-ma, अ्न d-ya, अ्न d-ra, अ्न d-r-ya, अ्न d-va, अ्न d-v-ya, अ्न d-v-ra;—अ्न dh-na, अ्न dh-ma, अ्न dh-ya, अ्न dh-ra, अ्न dh-va;—अ्य n-gh-ya, अ्त n-ta, अ्य n-t-ya, अ्त n-t-ra, अ्य n-tha, अ्त n-da, अ्त n-d-ra, अ्य n-dha, अ्य n-dh-ya, अ्न n-dh-ra, अ्त n-na, अ्य n-n-ya, अ्य n-p-ra, अ्फ n-pha, अ्य n-ma, अ्य n-ya, अ्त n-ra, अ्य n-va, अ्त n-sa,

स्त p-ta, अ्य p-t-ya, अ्य p-t-r-ya, स्त p-na, अ्य p-pa, अ्य p-ba, अ्य p-ma, अ्य p-ya, अ्य p-ra, स्त p-la, अ्य p-va, अ्य p-sa;—फ्य ph-ya;—अ्य b-gha, अ्य b-ja, अ्य b-da, अ्य b-dha, अ्य b-ba, अ्य b-bha, अ्य b-ya, अ्न b-ra;—अ्य bh-ya, अ्य bh-ra, अ्य bh-va;—अ्न m-na, अ्य m-pa, अ्य m-p-ra, अ्य m-ha, अ्य m-bha, अ्य m-bh-ra, अ्य m-ma, अ्य m-ya, अ्य m-ra, अ्य m-la, अ्य m-va.

अ्य y-ya, अ्य y-ra, अ्य y-va;—ल्क l-ka, ल्त l-ga, ल्प l-pa, ल्य l-ma, ल्य l-ya, ल्त l-la, ल्त l-va;—अ्य v-ya, अ्न v-ra, अ्न v-va.

अ्य c-cha, अ्य c-ch-ya, अ्य c-na, अ्य c-ya, अ्य c-ra, अ्य c-la, अ्य c-va, अ्य c-ca;—अ्य sh-ka, अ्य sh-k-ra, अ्य sh-ka, अ्य sh-t-ya, अ्य sh-t-ru, अ्य sh-t-r-ya, अ्य sh-t-va, अ्य sh-t-ha, अ्य sh-t-h-ya, अ्य sh-t-h-r-ya, अ्य sh-ɳa, अ्य sh-pa, अ्य sh-p-ra, अ्य sh-ma, अ्य sh-ya, अ्य sh-va;—अ्य s-ka, अ्य s-kha, अ्य s-ta, अ्य s-t-ra, अ्य s-tha, अ्य s-na, अ्य s-pa, अ्य s-phā, अ्य s-ma, अ्य s-m-ya, अ्य s-ya, अ्य s-ra, अ्य s-va, अ्य s-sa.

ह्ल h-ɳa, अ्न h-na, अ्न h-ma, अ्न h-ya, अ्न h-ra, अ्न h-la, अ्न h-va.

§ 6. When a word standing at the end of a sentence or hemistich terminates in a consonant, the mark, called *Virāma*, ‘pause,’ which denotes the absence of a vowel, is placed at the foot of the final, e.g. अभवत् abhavat. The want of types for the compound consonants compels us to use this mark sometimes in the middle of a word, sentence or hemistich, as in एष्टस् n-t-sa. But this proceeding is at variance with the rules of Sanskrit orthography.

§ 7. The mark **९**, called *Avagraha*, 'separation,' is inserted in the Vedic works between pure or nasalized vowels to denote the hiatus, e.g. या९ उवाच् *ya uvácha*, मह९९ ऋस्ति *mahā९ asti*; and to separate the parts of a compound, e.g. घृतञ्चुत् *ghrita-ञchut*. In other works it serves to indicate the loss of a short अ a after a final ए e or ओ o (cf. § 23).

§ 8. The mark **।** indicates in prose the end of a sentence or part of a sentence, in poetry of a hemistich; **॥** denotes in prose the end of a longer period, in poetry of a whole verse.

The sign **०**, which may be placed before or after a word, indicates that one or several words must be repeated from a preceding sentence or part of the same sentence. Thus: स एकया स तिसृभिः पञ्चभ्यो हिं करोति ।० सप्तभ्यो हिं करोति ॥ *sa ekayá sa tisribhīḥ pañchabhyo hiṁ karoti ।० saptabhyo hiṁ karoti ॥* is written instead of *sa ekayá sa tisribhīḥ pañchabhyo hiṁ karoti । sa ekayá sa tisribhīḥ saptabhyo hiṁ karoti ।*; or सविता शं नो भवतु । वरुणः० । इन्द्रः० ॥ *Savitā çāṁ no bhavatu । Varuṇah० । Indrah० ॥* instead of *Savitā çāṁ no bhavatu । Varuṇah çāṁ no bhavatu । Indrah çāṁ no bhavatu.*

§ 9. The numerals are:—० १ २ ३ ४ ५ ६ ७ ८ ९ १० ११ etc. (cf. § 256).

ACCENT.

§ 10. The Sanskrit language has one principal accent only, the acute, called उदात्त *Udātta*, 'high tone.' It distinguishes besides three different intonations, the *Svarita* स्वरित 'sounding tone,' *Anudātta*, 'deep tone,' and the *Anudāttatara*, 'more than deep tone.'

1. The *Svarita* is the tone of a syllable which is immediately preceded by an acute, *Udātta*, e.g. that of *hma* in ब्रह्म *Brahma*, where *bra* has the acute. When a vowel which has the acute is changed into a semivowel, the vowel which follows the semivowel generally retains the *Svarita*. For instance, when the

termination of the nominative plural अस् *as* is added to देवी *devī*, the final of which has the acute, the Svarita would fall on *a*, *devī-ās*. But as, according to a phonetic law, the *i* must be changed to *y*, which being a semivowel cannot have an accent, the acute, Udātta, is lost, and the Svarita alone remains, *devyās*. I shall call the latter kind of Svarita the independent Svarita, as the Udātta on which it depends has disappeared.

2. The *Anudātta* is the general intonation of speech, that is to say, of those syllables which are not distinguished by an Udātta, Svarita, or Anudāttatara. Thus, in अतारिष्म् *átáriṣma*, the first syllable has the Udātta, consequently the second the Svarita, and the last two are pronounced in the general tone, *i.e.* with the Anudātta.

3. The *Anudāttatara* falls on the syllable or syllables which precede an Udātta or independent Svarita. For instance, in देव्यस् *devyās*, *as* has the independent Svarita and *de* the Anudāttatara; in अग्निः *agnih* and आप्नुवानः *ápnuvánah* the final syllables *gniḥ* and *nah* have the acute, and consequently the preceding *a* and *ápnuvá* the Anudāttatara.

There are several systems in use for marking the accents. The most common is that which is adopted in the Rig-Veda. There the Svarita and Anudāttatara alone are indicated, the former by a perpendicular stroke placed above, the latter by a horizontal line placed below, *e.g.* इद्रः *indrāḥ*, अग्निः *agnih*. As the independent Svarita is preceded by an Anudāttatara, and the इ *i* in इद्रः *indrāḥ* is not marked as such, the — on इ *indrāḥ* can denote the dependent Svarita only, and this being preceded always by an acuted syllable, it follows that the इ *i* has the acute. In अग्निः the Anudāttatara under अ *a* and the absence of the mark of the Svarita over निः *niḥ* show that the latter syllable is acuted, whilst in देव्यस् *devyās*, the mark of the Anudāttatara under the first syllable *de*, and that of the Svarita over the second, show that the word has the independent Svarita on its last syllable *vyas*.

In आपुवानः the mark of the Anudāttatara under the first three syllables, and the absence of any mark on the last, show that the word is an oxytonon, *ápnuvánáh*. In मित्रावरुणौ the Anudāttatara under the first syllable, and the Svarita over the fourth, show that the second and third must have the acute, *mitrāvárunāu*. The unmarked syllables which are preceded by a Svarita are Anudātta, *e.g.* in अतारिष्मा *átáriśma* the syllables *rishma*; if they had the acute, they would be preceded by an Anudāttatara, and if they were Svarita or Anudāttatara, they would be distinguished by the corresponding marks.

These two marks (—'), therefore, are sufficient to indicate the accents of all words. An acute monosyllable has no mark at all, कः *káh*; if Svarita, it has the mark of this intonation, ह्यः *hyāh*; being without accent, it is distinguished by the sign of the Anudāttatara, *e.g.* चु *cha*.

As for dissyllabic words: in अग्निः *agníh*, the first syllable having the Anudāttatara, the second has the Udātta; in इन्द्रः *índrah*, the second syllable having the Svarita, the first has the Udātta; in स्वर्वत् *svàrvat*, the first syllable has the independent Svarita, the second the Anudātta; in देव्यस् *devyàs*, the first syllable has the Anudāttatara, the second the independent Svarita; in सुमः *saṁah*, शुभः - शुभः - having the Anudāttatara, the word has no acute accent.

As for trisyllabic words: in आसीनः *ásináh*, the first two syllables having the Anudāttatara, the last has the Udātta; in अग्निनां *agniná*, the first having the Anudāttatara, the last the Svarita, the middle has the Udātta; in ब्रह्मणा *bráhmaṇá*, the second having the Svarita, the first has the Udātta; in अपीच्याम् *apíchyàm*, the first two have the Anudāttatara, the third the independent Svarita; in सद्ध्रयांचाहः *sadhyàñchah*, the second has the independent Svarita, the first the Anudāttatara; in स्वर्वते *svàrvate*, the first has the independent Svarita, the following two have the Anudātta; in सुमस्तु all the syllables having the Anudāttatara, the word has no acute accent.

As for words of four syllables: in आप्नुवानः *āpnuvánáḥ*, the first three syllables having the Anudāttara, the last has the Udātta; in आप्नुवते *āpnuváte*, the third has the Udātta, and so on.

The Anudātta, dependent Svarita, and Anudāttara of words standing in the middle of a sentence or hemistich are subjected to several changes, which are caused by the influence of preceding or following words.

1. When a word which, when used singly, begins with more than one Anudāttara, is preceded by an oxytonon, its first Anudāttara is changed to a Svarita, and the rest, except the last, become Anudāttas. When it is preceded by a Svarita, all the Anudāttaras except the last are changed to Anudāttas, e.g. आप्नुवानः *āpnuvánáḥ* preceded by अग्निं *agním*, becomes आप्नुवानः *āpnuvánáḥ*; preceded by इन्द्रः *indráḥ*, आप्नुवानः *āpnuvánáḥ*.

2. A word ending in Anudāttas or in a dependent Svarita (i.e. a Svarita preceded by an Udātta), and followed by a word beginning with a syllable having an acute or independent Svarita, changes its final Anudātta or Svarita to Anudāttara. Thus ब्रह्मणा *bráhmāṇā* (ending with one Anudātta), or शुचिवन्धुना *cúchībandhunā* (ending with three Anudāttas), or ब्रह्मा *bráhma* (ending with a dependent Svarita), before राजा *rājā* *rājñá* (beginning with an acute) or स्वः *svāḥ* (having an independent Svarita), are modified into ब्रह्मणा *bráhmāṇā*, शुचिवन्धुना *cúchībandhunā*, ब्रह्मा *bráhma*, with Anudāttara on the final.

3 (a). When vowels combine by erasis or are changed:—

Udātta with Udātta or independent Svarita remains Udātta, e.g. अद्य अत्र *adyá átra* become अद्यात्र *adyátrā*, इति *kvā iti* इति *kvéti*.— Udātta with dependent Svarita or Anudāttara becomes optionally Udātta or Svarita, e.g. अद्य अरुणः *adyá àrunáḥ*, become either अद्यारुणः *adyárunáḥ* or अद्यारुणः *adyárunáḥ*, अद्य इदम् *adyá idám* either अद्येदम् *adyédám* or अद्येऽदम् *adyédám*. If the Udātta stands on ए *e* or ओ *o*, after which an original *a* has disappeared (§ 23), the Udātta is changed to Svarita, e.g. ते अवदन् *té àvadan*

become ते वदन् *tē vadān*, ते अद्या *tē adyā* become ते द्या *tē dyā*.—Udātta with a preceding Anudāttatara remains Udātta, e.g. अत्रु आ *átra ā* become अत्रा *átrā*.—If a vowel with Udātta is changed to a semivowel, the Udātta is lost, e.g. अभिअभि *abhi-ābhi* become अभ्याभि *abhyābhi*.

Independent Svarita with Anudātta or Anudāttara remains Svarita, e.g. क्रौंदैव *krà-iva* become क्रौंव *kvèra*, क्रौं इदम् *kvà idám* become क्रौंडम् *krèdám*.

Dependent Svarita with Anudâtta remains Svarita, e.g. अञ्च अभवत् átrâ abhavat become अञ्चाभवत् átrâbhavat; with Anudâttatara it becomes Anudâttatara, e.g. अञ्च इदम् átrâ idám become अञ्चिदम् átredám.

Anudātta with Anudātta remains Anudātta, e.g. ब्रह्मणा अभवत् brāhmaṇā abhavat become ब्रह्मणाभवत् brāhmaṇābhavat; with Anudāttatara it becomes Anudāttatara, e.g. ब्रह्मणा इदम् brāhmaṇā idám become ब्रह्मणेदम् brāhmaṇedám. Anudātta is changed to Svarita when a preceding Svarita by erasis is changed to Udātta, e.g. अद्य अस्ति adyā asti become अद्यास्ति adyāstī; it is changed to Anudāttatara, if a following Anudāttatara is lost by erasis, e.g. इन्द्र अद्य indrā adyā become इन्द्राद्य indrādhyā.

(b) Two additional marks, the numerals १ and ३, are used to indicate the accent of words forming parts of a sentence or hemistich. When a syllable, which contains a short vowel and has an independent Svarita, or one produced by the loss of the Udātta (*cf.* 3, *a*), is followed by an Udātta or by an independent Svarita, or when it stands at the end of a sentence or hemistich, the sign १ is placed after it. When the Svarita vowel is long, the sign ३ is added under the same conditions; at the same time the mark of the Anudāttatara is placed under the accented syllable and the second Svarita is left unmarked, *e.g.* कृ१ तत् *kvā tát*, देव्यो३ मम *devyò máma*, यो३ ह्यो३ *yò hyò*, पङ्क्तो३ ड्हीन्द्र *pākvò ddhīndra*, at the end वीर्य॑म् *vīryām*.

§ 11. EXERCISES IN READING.

I. Without Accents (Hitopadeça II. 4).

अस्त्वर्बुद्धिवरनाच्चि पर्वते महाविक्रमो नाम सिंहः ।
 asty arbudaçikharanāmni parvate mahāvikramo nāma siṁhah.
 तस्य पर्वतकुहरमधिश्यानस्य केशरायं प्रत्यहं
 tasya parvatakuharam ulhiṣṇyāmūsiṣu keçarāgrami pratyaham
 कश्चिन्मूषिकश्चिनन्ति । स सिंहः केशरायं लूनं
 kaç chin mūshikaç chhinatti. sa siṁhah keçarāgrami lūnaṁ
 दृष्ट्वा कुपितस्य विवरान्तर्गतं मूषिकमलभमानो
 dṛishṭvā kupitas tam vivarāntargataṁ mūshikam alabhamāno
 चिन्तयत् किमत्र विधेयम् यतः
 chintayat: kim atra vidheyam. yataḥ:

कुद्रश्चर्मवेदस्य विक्रमान्नैव लभ्यते ।
 kshudraçatrur bhaved yas tu vikramān naiva labhyate ।
 तं निहन्तुं पुरस्कार्यः सदृशस्य सैनिकः ॥
 tam nihantum puraskāryah sadṛiças tasya sainikah ॥
 इद्यालोच्य तेन सिंहेन याम गत्वा दधिकर्णनामा विडालो
 ity alochya tena siṁhena grāmaṁ gatvā dadhikarṇanāmā viḍālo
 मांसाद्याहारं दत्त्वा प्रयत्नादानीय स्वकन्द्रे धृतः ।
 māṁśādyāhāraṁ dattvā prayatnādā dñya svakandare dhritah.
 ततस्तद्यान्मूषिको न बहिर्निः सरति । तेनासौ सिंहो
 tatas tad�hayān mūshiko na bahir niḥ sarati. tenāsau siṁho
 चतकेशरः सुखं स्वपिति । मूषिकश्वदं यदायदा यृणोति ।
 kshatakeçaraḥ sukhām svapiti. mūshikaçabdaṁ yadāyadā çriñoti,
 तदातदा मांसाहारदानेन तं विडालं सं वर्धयति । अथै-
 tadātadā māṁśāhāradānena tam viḍālam saṁ vārdhayati. athai-
 कदा स मूषिकः कुधा पीडितो बहिस्वरमार्जरेण प्राप्तो
 kadā sa mūshikah kshudhā pīḍito bahiç charan mārjāreṇa prāpto
 व्यापादितश्च । अनन्तरं स सिंहो यदा कदा चिदपि तस्य
 vyāpāditaç cha. anantaram sa siṁho yadā kadā chid api tasya
 मूषिकस्य श्वदं न सुश्राव । तदुपयोगाभावाद्विडालस्याहा-
 mūshikasya çabdaṁ na çuçrāva, tadupayogābhāvād viḍālasyāhā-

रदने मन्दादरो बभूव । ततो सौ दधिकणो याहाराभा-
radāne mandādaro babbhūva ; tato sau dadhikarṇo py áhárābhā-
वाह्वर्वलो भवत् अतो हं त्रवीमि ।
vād̄ durbalo bhavat. ato haṁ bravīmī :

निरपेक्षो न कर्तव्यो भृत्यैः स्वामी कदा चन ।

nirapeksho na kartavyo bhṛityaiḥ svāmī kadā chana ।

निरपेक्षं प्रभुं छत्वा भृत्यः स्वाहधिकर्णवत् ॥

nirapeksham̄ prabhūm̄ kṛitvā bhṛtyaḥ syād dadhikarṇavat ॥

II. With Accents (Rig-Veda I. 62).

प्र मन्महे श्वसानाय शूष्माङ्गुष्ठं गिर्वेणसे अङ्गिरस्वत् ।

prá manmahe çavasánāya çúshám ángúshám gírvanuse angirasvát

सुवृक्तिभिः सुवृत चत्रिमयायार्चामाकै नरे विश्वुताय ॥ १ ॥

suvr̄ktibhiḥ stuvatá rigmiyáyárchámárkám náre víçrutáya. 1.

प्र वीं मुहे महि नमो भरध्माङ्गुष्ठं श्वसानाय साम ।

prá vo mahé máhi námo bharadhvam ángúshyám çavasánāya sáma

येना नः पूर्वे पितरः पदज्ञा अर्चन्तो अङ्गिरसो गा अविन्दन् ॥ २ ॥

yéná nah púrve pitárah padajñá árchanto ángiraso gú ávindan. 2.

इन्द्रस्याङ्गिरसां चैष्टौ विदत्सरसा तनयाय धासिम् ।

índrasyángirasáñ cheshṭaú vidát sarámá tánayáya dhásim

बृहस्पतिर्भिनद्रिं विदज्ञाः समुस्तिर्याभिर्वावशन् नरः ॥ ३ ॥

bṛiháspatir bhinád ádrim̄ vidád gáḥ sám usr̄iyábhír vávaçanta nárah. 3

स सुष्टुभा स सुभा सुप्त विप्रैः स्तुरेणाद्रिं स्तुयोऽ नवग्नैः ।

sá sushtúbhá sá stubhā saptá vípraiḥ svaréñádrim̄ svaryò návagvaiḥ

सरण्युभिः फलिग्भिन्द्र शक्र वलं रवेण दरयो दशग्नैः ॥ ४ ॥

saranyúbhīḥ phaligám indra çakra valám̄ rávēna darayo dáçgvaiḥ. 4

गृणानो अङ्गिरोभिर्दस्मु वि वरुषसा सूर्येण गोभिरन्धः

griñánó ángirobhír dasma ví var ushásá súryeṇa góbhír ándhah

वि भूस्या अप्रथय इन्द्र सानु दिवी रज उपरमस्तभायः ॥ ५ ॥

ví bhúmyá uprathaya indra sánu divó rája úparam astabháyāḥ. 5.

तद् प्रदद्वत्तमस्य कर्म द्रुस्य चारुतममस्ति दंसः ।
 tād u pradvat̄ttaṁasya kárma dasmásya chīrutamam asti dám̄saḥ
 उपहरे अदुपरा अपिन्वन्मध्वर्णसो नद्यवृश्वतसः ॥ ६ ॥
 upahvaré yád úpará ápinvan mādhvarṇaso nadyāç chātasrah. 6.

CHAPTER II.—PHONETIC RULES.

SECTION I.—GENERAL PHONETIC RULES.

§ 12. The letters are divided into two classes, soft letters or sonants, and hard letters or surds. To the former belong the vowels and diphthongs, the semivowels (§ 1, IV. 6), the last three letters of the first five classes (§ 1, IV.), and the aspirate (§ 1, IV. 8); to the latter, the first two letters of the first five classes and the sibilants (§ 1, IV. 7), viz. :

hard or surd letters: क ख च छ ट ठ त थ प फ and श ष स
 k kh ch chh t̄ th t̄ th p ph ç sh s

soft or sonant: ग घ ज झ ड ढ द ध ब भ
 g gh j jh d̄ dh d̄ dh b bh .

and ङ ञ ण न म य र ल व ह
 ñ ñ ñ n m y r l v h

with all the vowels and diphthongs.

The first ten of each class correspond with each other, viz. क k with ग g, and so on up to फ ph with भ bh.

§ 13. A Sanskrit word may end in any vowel (except रू r̄i, लू l̄i), a diphthong, the Visarga :, the Anusvara ̄, Anunāsika ̄, the consonants ङू ñ, णू n, नू n, मू m, कू k, दू t̄, तू t̄, पू p, and the compound consonants कू rk, दू rt̄, तू rt̄, पू rp, but in the latter only when both are radical, or changed from radical ones.

§ 14. छ *chh* between two vowels becomes छ्छ *chchh*; for instance, when the termination अति *ati* is added to the base गछ् *gachh*, it becomes गच्छति *gachchh-ati*.

§ 15. When two र् *r* meet together, one is rejected and a preceding short vowel made long, *e.g.* the crude form of the frequentative अर्त्ति *arri* together with the termination अति *ati*, which ought to be अर्त्तरति *arrati* according to the general rule in § 91, becomes आरति *árti*; दुर् *dur* compounded with रोहण *rohana* makes दूरोहण *dúrohana*; पुनर् *punar* followed by रामः *rámah* becomes पुना रामः *pundá rámah*.

§ 16. When न् *n*, followed by a vowel, diphthong, or न् *n*, म् *m*, य् *y*, or व् *v*, is preceded by a छ् *ri*, छृ *rī*, र् *r*, or ष् *sh*, either immediately or separated by intermediate vowels or diphthongs, guttural or labial consonants, म् *m*, य् *y*, व् *v*, or ह् *h*, it is changed to the lingual ण् *ṇ*, *e.g.* पूर्+न् *púr+na* becomes पूर्ण *púrṇa*; कर्+अन् *kar+ana*, करण् *karana*; कार्ये+मान् *kárya+mána*, कार्यमाण् *káryamána*; गामिनी *gáminī* combined with preceding वृष्टि *vṛishā* becomes वृष्टगामिणी *vṛishagáminī*; नीयते *níyate* preceded by प्र *pra* becomes प्रणीयते *praṇíyate*.

Under the same condition a double न् *n* is changed to ण् *ṇṇ*, *e.g.* विषण् *vishanṇa*, where ण् *ṇṇ* is substituted for original न् *nn*.

§ 17. If a dental sibilant स् *s*, followed by a vowel or diphthong, or त् *t*, थ् *th*, न् *n*, म् *m*, or य् *y*, is preceded by any vowel (except अ *a* or आ *ā*), or by a diphthong, or क् *k*, र् *r*, or ल् *l*, it is changed to ष् *sh*, though an Anusvāra ̐, Anunāsika ̑, or Visarga : may intervene, and the following त् *t*, थ् *th*, and न् *n* become द् *t*, दृ *th*, and ण् *ṇ*, *e.g.*

अग्निअग्नि� compounded with स्था *sthā* become अग्निष्ठ *agnishṭha*.

नि स्थास्यामि <i>ni sthásyámi</i>	„	नि प्रास्यामि <i>ni prásyámi</i>
हविस+आ <i>havis+á</i>	„	हविषा <i>havishá</i> .
वक्+स्यति <i>vak+syati</i>	„	वक्ष्यति <i>vakshyati</i> .
विभर्+सि <i>bibhar+si</i>	„	विभर्षि <i>bibharshi</i> .
सुवल्+सु <i>suval+su</i>	„	सुवल्षु <i>suvalshu</i> .

Observ. to §§ 16, 17. These two rules apply to nearly all the simple words, but in compounds and in sentences and hemistichs they suffer many restrictions (*cf.* my *Vollständige Grammatik*, § 22-51).

§ 18. The vowels इ *i* and उ *u* preceding a radical र् *r* or व् *v* are made long if another consonant follows, *e.g.*

गुर्+न *gur+na* becomes गूर्ण *gúrṇa* (*cf.* § 16).
दिव्+यामि *div+yámi* „ दीव्यामि *dívyámi*.

The same rule applies to verbs, which in our Dictionaries or collections of roots (*Dhātupāṭhas*) have a short *i* or *u* before *r*. These, if followed by a consonant, lengthen their vowels, *e.g.* कुर्द्+अति *kurd+ati* becomes कूर्दति *kúrdati*.

SECTION II.—CHANGES OF LETTERS AT THE END AND AT THE BEGINNING OF WORDS IN A SENTENCE OR HEMISTICH.

§ 19. The following rules, from §§ 20 to 36, apply not only to separate words, but also to the component parts of compounds (§ 196), and those from § 25 to the bases and affixes in secondary derivatives (*cf.* § 193), if these affixes begin with any consonant except य् *y*.

§ 20. Homogeneous vowels concurring at the end and the beginning either of separate words or parts of a compound, combine into one long homogeneous vowel, whether they be both short or both long, or one be long and the other short; ा+ा makes ा; ि+ि makes ि; ऊ+ु makes ऊ; ऋ+ऋ makes ऋ, *e.g.*:

अत्र । अस्ति <i>atra asti</i>	become अत्रास्ति <i>atrásti</i> .
गता । अस्ति <i>gatā asti</i>	„ गतास्ति <i>gatásti</i> .
अत्र । आसीत् <i>atra ásít</i>	„ अत्रासीत् <i>atrásít</i> .
गता । आसीत् <i>gatā ásít</i>	„ गतासीत् <i>gatásít</i> .
इति । इदम् <i>iti idam</i>	„ इतीदम् <i>itídam</i> .
इति । ईहा <i>iti iha</i>	„ इतीहा <i>itíha</i> .
स्वादु । उत् <i>svádu uta</i>	„ स्वादूत् <i>svádítá</i> .
पितृऋति <i>pitṛi-ṛiti</i> (a compound)	„ पितृति <i>pitṛíti</i> .

§ 21. When a word, or first part of a compound, ends in अ *a* or आ *ā*, and the following begins—1. with इ *i* or ई *ī*, the two vowels become ए *e*, e.g. इह । इदम् *ihā idam* and likewise ईहा । ईहम् *ihā idam* become ईहेदम् *ihedam*, ईहेदम् *ihedam*,—2. with उ *u* or ऊ *ū* they become ओ *o*, e.g. इह । उत *ihā uta* become ईहोत *ihota*, त्वाऽउत *tvā-ūta* (a compound) becomes त्वोत *trota*,—3. with चू *ri* (चूरि *ri*) they become अर् *ar*, e.g. इह । चूरुः *ihā rituh* become ईहरुः *ihartuh*, गता । चूरुः *gatā rituh* become गतरुः *gatartuh*,—4. (with ल् *li* or लू *lī* they become अल् *al*),—5. with ए *e* or ऐ *ai* they become ए॒ *ai*, e.g. इह । एव *ihā eva* become ईह॒व *ihaiava*, इह । एन्द्रः *ihā aindrah* become ईह॒न्द्रः *ihaindrāḥ*,—6. with ओ *o* or औ *au* they become औ॒ *au*, e.g. इह । ओजः *ihā ojah* become ईह॒जः *ihaujah*, गता । औरसा *gatā aurasa* become गतौरसा *gataurasā*.

Exceptions :—1. A final अ *a* and आ *ā* are rejected, if the following word begins with ए *e* or ओ *o* which has been produced by a combination of a radical *i* or *u* with the preposition आ *ā* (§ 189), e.g. अद्य । ओद्धः *adya odhah* (compounded from *ā* and *udhah*) become अद्योद्धः *adyodhah*.

2. The final अ *a* or आ *ā* of a preposition (1) combines with the beginning चू *ri* of a verb to आर् *ār*, e.g. प्र । चूच्छति *prārchhati* make प्राच्छति *prārchchhati*; (2) is rejected before the beginning ए *e* or ओ *o* of a verb (except forms of इ *i*, 'to go,' beginning with ए *e*, and एध् *edh*, 'to increase'); for instance, प्र । एजते *pra ejate* become प्रेजते *prejate*, but प्र । एमि *pra emi* become प्रैमि *praimi*.

For other exceptions to these exceptions, *cf.* my *Vollständige Grammatik*, § 86, Exc. 7, 8, 9.

§ 22. When a word, or first part of a compound, ends in इ *i* or ई *ī*, उ *u* or ऊ *ū*, चू *ri* (or चूरि *ri*, ल् *li* or लू *lī*), and the following begins with a heterogeneous vowel or a diphthong, इ *i* and ई *ī* are changed to ए *y*, उ *u* and ऊ *ū* to व् *v*, चू *ri* (चूरि *ri*) to र् *r*, (ल् *li* and लू *lī* to ल् *lī*). Thus :

इति । अत्र <i>iti atra</i>	make इत्यत्र <i>ity atra</i> .
मही । अत्र <i>mahi atra</i>	„ मह्यत्र <i>mahy atra</i> .
इति । उत्र <i>iti uta</i>	„ इत्युत्र <i>ity uta</i> .
इति । ऋतम् <i>iti ritam</i>	„ इत्यृतम् <i>ity ritam</i> .
इति । एव <i>iti eva</i>	„ इत्येव <i>ity eva</i> .
पितृत्यर्थ <i>pitri-artha</i> (a compound)	„ पित्रर्थ <i>pitrartha</i> .

§ 23. When a word ending in ए *e* or ओ *o* is followed by a word beginning with अ *a*, the latter vowel is rejected, and this elision is sometimes indicated by ॒ (called *Avagraha*, 'separation,' cf. § 7), e.g.:

गजो अभवत् *gajo abhavat* make गजो भवत्, or गजो ॒भवत् *gajo bhavat*.

Followed by any other vowel or diphthong, a final ए *e* may be changed to अय् *ay*, and ओ *o* to अव् *av*, or both may become अ *a*. For instance :

वने । आस्ते *vane áste* become either वनयास्ते *vanay áste*, or वन आस्ते *vana áste*.

विष्णो आस्त्व *vishño ássva* either विष्णवास्त्व *vishñav ássva*, or विष्ण आस्त्व *vishña ássva*.

A final अ *a*, thus deduced from ए *e* or ओ *o*, does not undergo the modifications prescribed in § 20, 21; thus, वन आस्ते *vana áste* cannot become वनास्ते *vanáste*.

§ 24. Concurring with a vowel or diphthong, a final ऐ *ai* may be changed to आय् *ay*, and a final औ *au* to आव् *av*, or both become आ *a*; e.g. तस्मै । अवेदयत् *tasmai avedayat* make either तस्मायवेदयत् *tasmáy avedayat* or तस्मा अवेदयत् *tasmá avedayat*, तौ । उभौ *tau ubhau* either तावभौ *táv ubhau* or ता उभौ *tá ubhau*.

The final आ *a* being thus the substitute of ऐ *ai* or औ *au*, does not undergo the modifications taught in §§ 20, 21.

Exceptions :—1. Final ई *i*, ऊ *u*, and ए *e*, when terminations of the dual of a noun, pronoun or verb, and अमी *amī*, the nom. plur. mase. of the pronoun अद्स् *adas*, are left unchanged before the vowels and diphthongs, nor does such an ए *e* cause the elision of

a following अ a. Thus, मती इह matī iha, धेनू अत्र dhenīt atra, पचेते अत्र pachete atra (cf. §§ 20, 22, 23, 80, and 229).

2. Some monosyllabic particles remain unchanged, e.g. इ इन्द्र i indra, 'O Indra.'

3. For other anomalies, particularly in the Vedas, cf. my Vollständige Grammatik, § 86, Exc. and § 92.

§ 25. A final Visarga (:) when followed by क् k, ख् kh, ष् p, फ् ph, is left unchanged, e.g. गजः क्रामति gajah krāmati.

Exc.—Sometimes, especially in the Vedic language, the final Visarga of a preposition or first part of a compound, if preceded by अ a, is changed to स् s, and if preceded by इ i or उ u, to श् sh, e.g. निः । क्रामति nih krāmati (cf. § 188) become निष्क्रामति nish krāmati.

§ 26. Visarga (:) followed by श् c, श् sh, or स् s, may either be left unchanged or may be assimilated to the following sibilant, e.g. गजः । शेते gajah cete make either गजः शेते gajah cete or गजश्चेते gajac cete; गजा: । षट् gajah shat either गजाः षट् gajāh shat or गजाष्पट् gajāsh shat; गजाः सप्त् gajāh saptu or गजासप्त् gajās saptu.

§ 27. Visarga (:) followed by च् ch or छ् chh, becomes श् c, e.g. गजः । चरति gajah charati = गजच्चरति gajac charati. If it precedes द् t or दृ॒ th it is changed to श् sh, e.g. गजः । दिट्ठिभः gajah tiṭṭibhah = गजष्टिभः gajash tiṭṭibhah; preceding त् t or थ् th it is changed to स् s, e.g. गजः । तरति gajah tarati = गजत्तरति gajas tarati.

§ 28. Before a soft or sonant letter (cf. § 12) Visarga (:) is changed to र् r. Thus :

ज्योति॒ः	अस्ति॒ asti	make ज्योतिरस्ति॒ jyotir asti.
ज्योतिः॒	गच्छति॒ gachchhati	„ ज्योतिर्गच्छति॒ jyotir gachchhati.
ज्योतिः॒	महत्॒ mahat	„ ज्योतिर्महत्॒ jyotir mahat.

Exc.—1. If Visarga, being the substitute of an स् s (§ 3) and preceded by a short अ a, be followed by an initial अ a or a sonant consonant (§ 12), it forms, together with the penultimate, the diphthong अ॒ o. An initial अ a which follows an अ॒ o so produced is dropped, according to § 23, e.g. गजः । अभवत्॒ gajah (with

Visarga (:) *ḥ* for original स् *s*) *abhavat* become गजो भवत् (or अभवत्, § 7) *gajo bhavat*, गजः । महान् *gajah* *mahān* become गजो महान् *gajo mahān*. If the following word begins with any other vowel than अ् *a*, or with a diphthong, such a Visarga is rejected and the concurring vowels do not undergo any further alteration, e.g. गजः । आसीत् *gajah* आसीत् *gaja* आसीत्.

2. The Visarga (:) for original स् *s*, preceded by आ *ā*, is dropped before sonant letters (§ 12). Here also (cf. Exc. 1) concurring vowels are not changed, e.g. गजाः । अभवन् *gajāḥ* *abhavan* become गजा अभवन् *gajā abhavan*, गजाः । भवन्ति *gajāḥ* *bhavanti* become गजा भवन्ति *gajā bhavanti*.

Obs. On account of the foregoing exceptions, it being necessary to know whether Visarga be the substitute of an स् *s* or र् *r*, the forms which ought to be written with a final Visarga (:) will be given in this grammar (against § 13) in their original shape terminating in र् *r* or स् *s*, e.g. शिवस् *civas* (Nominative Singular), अविभर् *abibhar* (2^d and 3^d person of the Imperfect Parasmaipada), instead of शिवः *civah*, अविभः *abibhah*.

§ 29. Final झ् *n*, झृ *n*, and ञ् *n*, if preceded by a short vowel and followed by any initial vowel or diphthong, are doubled, e.g. प्रत्यञ्च । आस्ते *pratyaiḥ* आस्ते become प्रत्यञ्चास्ते *pratyaiḥāstē*, अभवन् । अत्र *abhan* अत्र become अभवन्त्र *abhan* अत्र.

§ 30. A final dental nasal न् *n* followed by ज् *j*, झृ *jh*, ञ् *h*, or ञ् *č*, becomes ञ् *h*, e.g. प्रशान् । जायते *praçān* जायते make प्रशाञ्जायते *praçān* जायते; followed by झ् *d*, झृ *dh*, or झृ *n*, it becomes झृ *n*, e.g. तान् । डामरान् *tān* डामरान् make ताञ्जामरान् *tān* डामरान्; followed by ल् *l*, it becomes लृ, of which the ^o may indicate a slight nasalization, e.g. तान् । लभते *tān* लभते become ताञ्जलभते *tāl* लभते.

§ 31. When a final न् *n* is followed by the surd consonants (§ 12) of the 2^d, 3^d, or 4th class (§ 1, IV.), viz. च् *ch*, झ् *chh*, झ् *t*, झृ *th*, त् *t*, or झृ *th*, the sibilant of the class to which the following letter belongs, viz. ञ् *č*, ष् *sh*, स् *s* (§ 1, Obs. 2), must be inserted

after it, and the न *n* is changed to *Anusvâra* ̄ or *Anunâsika* ̄; e.g. अभवन् । च *abhavan* *cha* make अभवंश् *abhavañç* *cha*, तान् । ठक्करान् *tán thakkurán*, तांष्ठक्करान् *táñsh thakkurán*, तान् । तत्र *tán* *tatra*, तांस्त्रत्र *táñs tatra*. When followed by स *s*, a त *t* may be inserted, e.g. तान् सः *tán sah* may become तान्त्सः *tánt sah*, or remain unchanged.

§ 32.—1. A final म *m* is changed to *Anusvâra* ̄ or *Anunâsika* ̄, when followed by र् *r*, the sibilants श् *ç*, ष् *sh*, स *s*, or the aspirate ह् *h*, e.g. तम् । रथम् *tam ratham* make तं रथम् *tañ ratham*, गजम् । हन्ति *gajam hanti*, गजं हन्ति *gajam hanti*.

2. Before य् *y*, ल् *l*, and व् *v*, it may either become *Anusvâra*, or may be assimilated to the following letter, retaining perhaps at the same time a slight nasalization, marked by the sign of the *Anunâsika*, e.g. तम् । यवम् *tam yavam* make either तं यवम् *tañ yavam* or तँयवम् *taÿ yavam*, तम् । लभमानम् *tam labhamánam* either तं ल० *tañ labh.* or तँलभ० *taÿ labhamánam*.

3. Preceding any other consonant, final म *m* may either be changed to *Anusvâra* ̄, or to the nasal of that class to which the following consonant belongs, e.g. तम् । गणम् *tam ganam* make either तं गणम् *tañ ganam* or तँगणम् *tañ ganam*, तम् । डामरम् *tam dámaram* either तं डा० *tañ dá०* or तँडा० *tañ dá०*.

Obs. When the following word begins with the conjunct consonants ह्म् *hm*, ह्म् *hm*, ह्य् *hy*, ह्ल् *hl*, or ह्व् *hv*, a preceding final म *m* may undergo the changes prescribed in § 32, 1, or may be treated as if it preceded the second member of the combination, e.g. तम् । ह्यः *tam hyah* may become, according to § 32, 1, तं ह्यः *tañ hyah*, or, according to § 32, 2, तँह्यः *taÿ hyah*.

§ 33. A final क् *k*, ट् *t*, त् *t*, or प् *p*, followed by a sonant letter (§ 12), is changed to the corresponding sonant, viz. ग् *g*, ड् *d*, द् *d*, and व् *b* (§ 12), e.g. वाक् । अभूत् *vák abhút* become वाग्भूत् *vág abhút*, षट् । गच्छन्ति *shat gachchhanti* become षद्गच्छन्ति *shad gachchhanti*. But if the following sonant letter be a nasal, the final क् *k*, ट् *t*, त् *t*, and प् *p* may be changed also to the nasals of their

own classes (§ 1, IV.), viz. व् न् n, ण् न् n, म् m; thus, वाक् । मम् *vák mama* may become either वागमम् *vág mama* or वाङ्मम् *ván mama*, तत् । न तत् *na* either तद् *tad na* or तन् *tan na*. The latter change is generally preferred, and before secondary suffixes it is obligatory; e.g. वाक्+मय् *vák+maya* only वाङ्मय् *vánmaya*.

§ 34.—1. A final त् t before च् ch, छ् chh, or श् ç is changed to च् ch, e.g. तत् । च तत् *cha* become तच् *tach cha*.

2. Before ज् j or झ् jh it is changed to ज् j, e.g. तत् । जायते *tat jáyate* become तज्जायते *taj jáyate*.

3. Before द् t or द् dh it becomes द् t, e.g. तत् । टङ्कम् *tat taṅkam* make तटुङ्कम् *taṭ ṭaṅkam*.

4. Before द् d or द् dh it becomes द् d, e.g. तस्मात् । डामरात् *tasmát dám* make तस्माड् *tasmád dá*.

5. Before the nasal of the palatal class, च् न्, it is either changed to the unaspirated sonant or the nasal of this class, viz. to ज् j or च् न्, and likewise before the nasal of the lingual class either to छ् d or to ण् n, e.g. तस्मात् । ण्यात् *tasmát nyát* either become तस्माड् ण्यात् *tasmád nyát* or तस्माण्यात् *tasmáñ nyát*.

6. Before ल् l it becomes ल् l, e.g. तत् । लभते *tat labhate* become तल्भते *tal labhate*.

§ 35. An initial ह् h which follows a word or part of a compound, the final of which, according to § 33, has been changed to ग् g, घ् gh, द् d, द् dh, or ब् b, is commonly changed to the aspirated sonant of the class to which the preceding consonant belongs: after ग् g to घ् gh, after छ् d to छ् dh, after द् d to ध् dh, after ब् b to भ् bh, e.g. वाक् । ह् *vák ha* may become, according to § 33, वाग्ह *vág ha*, but commonly it is changed to वाग्घ *vág gha*, वेदवित् *vedavít* । हन्ति *vedavit* may become वेदविद् हन्ति *vedavid hanti* or वेदविद्वन्ति *vedavid dhanti*.

§ 36. An initial श् ç is optionally changed to छ् chh after क् k, च् ch (cf. § 34, 1), च् न् (cf. § 30), द् t, or ण् p. This rule is nearly absolute in the case of a preceding च् ch or च् न्, e.g. तत् । शत्रुः *tat çatruḥ*, where the final त् t must be changed to च् ch (§ 34, 1),

may become तच्छत्रुः: *tach çatruḥ*, or, according to the common use, तच्छत्रुः: *tach chhatruḥ*.

At the same time a च् *ch* may be inserted after श् *ś*. Thus तान्॑ शत्रून् *tán çatrún*, where, according to § 30, the final न् *n* ought to be changed to न् *n*, may become ताच्शत्रून् *táḥ çatrún* or, with छ् *chh* instead of श् *ś*, ताच्छत्रून् *táḥ chhatrún*, or with inserted च् *ch* either ताच्शत्रून् *táḥch çatrún* or ताच्छत्रून् *táḥch chhatrún*; the last change is the usual one.

PART THE SECOND.

FORMATION OF WORDS.

§ 37. Under this head are comprised the rules concerning the crude forms and those concerning the inflexion. We shall begin with the verb.

CHAPTER I.—THE VERB.

SECTION I.—CRUDE FORMS OF THE VERB.

§ 38. The crude forms of the verbs are either primitive or derivative. The primitive verbs may be learned from the collections of roots, the so-called *Dhátupáthas* (*dhátu* meaning ‘fundamental form, element’), or from our dictionaries. All of them are given in the Glossary to my ‘Sanskrit Chrestomathie.’ I shall quote them under the forms which are assigned to them by the Hindu Grammarians.¹ The same practice has been followed in Wilson’s and Goldstücker’s Dictionaries and in my Glossary. In the Sanskrit Lexicon of Böhtlingk and Roth, which is published at St. Petersburg, the roots containing चृ *ri* or terminating in चृ *ri* are spelt with चर् *ar*, those with a medial चृ *ri* with द्वर् *ir*, those terminating in ए *e*, ऐ *ai*, ओ *o*, with ओ *ā* instead of these diphthongs, and the only one which contains लृ *li* with ओल् *al*.

¹ With some slight exceptions, adopted by almost all European grammarians; e.g. I do not use, like the Hindu grammarians, ण् *n* and ण् *sh* for original न् *n* and स् *s* at the beginning of a verb: I write नम् *nam*, not णम् *ṇam*; सु *su*, not णु *shu*.

The derivative verbs are—1. the frequentative or intensive; 2. the desiderative; 3. the causal; 4. the verbs of the tenth conjugational class; 5. the denominatives. The formation of these will be taught in the following paragraphs.

1. FREQUENTATIVE OR INTENSIVE.

§ 39. The Frequentative or Intensive is generally used in order to signify the repetition or intensity of the action or condition denoted by the verb from which it is derived.

§ 40. With few exceptions, the frequentative is formed only from primitive verbs, which consist of a single syllable and begin with a consonant (and do not belong to the tenth conjugational class, *cf.* §§ 38 and 61).

§ 41. There are two kinds of frequentatives. The one is formed by reduplication, the other by reduplication and the affix या *ya*; for instance, from गम् *gam*, 'to go,' by reduplication जंगम् *jaṁ-gam*, and by reduplication and affix जंगम्य *jaṁ-gam-ya*.

General rules of reduplication.

§ 42. Before proceeding to the details of the formation of the frequentatives, I shall give some general rules which apply to all reduplicated forms, *viz.* the frequentative, the desiderative, the third conjugational class, the Perfect, and the third Aorist.

§ 43. If primitive verbs undergo any changes in the form which is to be reduplicated, the modified form is reduplicated instead of the original. Thus तृ *tr̥i* in the second frequentative being changed to तीर् *tir*, on account of the affix या *ya* being added (§ 50, 3), the modified form तीर् *tir* is reduplicated instead of तृ *tr̥i*.

§ 44. The reduplication is effected by doubling the initial consonant together with the first vowel, *e.g.* तुद् *tud* becomes, by doubling तु *tu*, तुतुद् *tutud*.

§ 45. This rule, however, as far as it affects consonants, is modified in the following cases:—

1. The verb beginning with an aspirated consonant, the corresponding un aspirated (§ 1, IV.) is substituted for it in the reduplication, e.g. च् ch for छ् chh, ज् j for झ् jh, त् t for थ् th, द् d for ध् dh, प् p for फ् ph, ब् b for भ् bh. Thus बिद् bhid, 'to split,' by reduplication becomes विभिद् bibhid.

2. A guttural is represented by the corresponding un aspirated palatal, viz. क् k and ख् kh by च् ch, ग् g, घ् gh, and ह् h by ज् j, as कम् kam, 'to love,' red. चकम् chakam.

3. If a verb begins with a compound consonant, in compliance with § 44, the first consonant only is reduplicated, e.g. शु cru, 'to hear,' शुशु cuoru; क्रम् kram, 'to go,' चक्रम् chakram. But if the first be a sibilant (श् s, ष् sh, or स् s) and the second a surd consonant (§ 12), the second only is repeated, e.g. स्तन् stan, 'to thunder,' तस्तन् tastan; स्फुर् sphur, 'to throb,' पुस्फुर् pusphur; स्खल् skhal, 'to slip,' चस्खल् chaskhal.

Obs.—The verbs हन् han, 'to kill,' and हि hi, 'to go,' when reduplicated, change their ह् h to घ् gh, as जघन् jaghan, जिघि jighi.

§ 46. A long vowel is made short in the reduplicated syllable, e.g. भी bhi, 'to fear,' विभी bibhi. A diphthong is represented by its last element (§ 1, II. *Obs.*), ए e and ऐ ai by इ i, ओ o and औ au by उ u, e.g. रेक् rek, 'to suspect,' रिरेक् rirek; लोक् lok, 'to see,' लुलूक् lulok.

Obs.—द्युत् dyut, 'to shine,' has दि di as syllable of the reduplication, दिद्युत् didyut.

§ 47. A reduplicated form cannot be reduplicated a second time. Thus, if a desiderative, which ought to be formed by reduplication (§ 53), is to be derived from a frequentative which is formed also by reduplication, the desiderative is not reduplicated again, e.g. लोलूया loluya (frequentative of लू lú, 'to cut'), makes in the desiderative लोलूयिष्या lolulyisha.

Special rules for the Reduplication of the Frequentative.

§ 48. The reduplication of the frequentative differs from the preceding rules in the following points :—

1. अ *a* is inserted before the vowel of the reduplicated syllable. This अ *a* with अ *a* combines to आ *ā*, with इ *i* to ए *e*, with उ *u* to ओ *o* (cf. § 1, II. Obs.), with ऋ *ri* to अर् *ar*, with लृ *li* to अल् *al*. Thus, विभी *bibhī* (§ 46) becomes in the first frequentative वेभी *bebhī*, in the second वेभीय *bebhīya* (§ 41), रिरेक् *rirek* (§ 46) in the frequentatives रेरेक् *rerek*, रेरेक्य *rerekya*; लुलोक् *lulok* (§ 46), लोलोक् *lolok*, लोलोक्य *lolokya*; दिद्युत् *didyut* (§ 46, Obs.), देद्युत् *dedyut*, देद्युत्य *dedyutya*.

2. In the first frequentative an इ *i* or ई *ī* may be optionally added to a reduplicate अर् *ar* or अल् *al*. In the second frequentative ई *ī* must be added, e.g. दृश् *driç*, 'to see,' in the first frequentative may become दर्दृश् *dardriç* (cf. 1) or दरिदृश् *dari-driç* or दरीदृश् *dari-driç*, but in the second it must become दरीदृश्य *dari-driçya*; क्लृप् *klip*, 'to be able,' in the first frequentative चक्लृप् *chalklip*, चलिक्लृप् *chali-klip* or चलीक्लृप् *chalī-klip*, in the second चलीक्लृप्य *chalī-klipya*.

3. ऋ *ri* is represented by आ *ā* (even where इर् *ir* appears in its place), e.g. तृ *tri*, तातृ *tātri* (Present Sing. 1. तातर्मि *tā-tar-mi*, Plur. 3. तातिरति *tā-tir-ati*).

Exception.—1. If the primitive verb ends in a nasal, the whole verb is repeated, in accordance with the general rules given in §§ 42-47, and the reduplicated nasal is treated like a final म् *m*, according to § 32, e.g. शम् *çam*, 'to be tranquil,' शशम् *çamçam*, शशम्य *çamçamya* (§ 32, 1); यम् *yam*, 'to restrain,' यंयम् *yam�am* or यंयम् *yayyam*, यंयम्य *yam�amya* or चंयम्य *caŋyamya* (§ 32, 2); भ्रम् *bhram*, 'to whirl,' बंभ्रम् *bañbhram* (§ 45) or बम्भ्रम् *bambhram*, बंभ्रम्य *bañbhramya* or बम्भ्रम्य *bambhramya* (§ 32, 3); क्रम् *kram*, 'to go,' चंक्रम् *chamkram* or चङ्क्रम् *chaŋkram*, चंक्रम्य *chamkramya* or चङ्क्रम्य *chaŋkramya*; चण् *kshan*, 'to kill,' although ending in

ण् *ṇ*, and हन् *han*, 'to kill,' although ending in न् *n*, as if these letters were म् *m*, form चंक्षण् *chaṁkshan* or चङ्क्षण् *chaṅkshan*, etc., जंघन् *jaṁghan* (§ 45, Obs.) or जङ्घन् *jaṅghan*, etc.

2. Verbs ending in य् *y*, ल् *l*, or व् *v*, and having a medial अ *a*, may follow the general rule (§ 48, 1), or insert after the अ *a* of the reduplicated syllable a nasal, which is treated like a final म् *m*, e.g. दय् *day*, 'to give,' makes either दादय् *dāday*, दादय्य *dādayya*, or दंदय् *dāñday*, दंदय्य *dāñdayya*, दन्दय् *danday*, दन्दय्य *dandayya*.

3. Other exceptions are enumerated in the list, § 51.

§ 49. A final ए *e*, ऐ *ai*, or ओ *o* of the primitive verb is changed to आ *ā*, and the latter vowel is repeated in the reduplication, e.g. वै *ve*, 'to weave,' becomes वावा *vāvā*, वावाय *vāvāya*; ग्लै *glai*, 'to be weary,' जाग्ला *jāglā*, जाग्लाय *jāglāya*; शो *ço*, 'to sharpen,' शाशा *çāçā*, शाशाय *çāçāya*.

§ 50. In the second frequentative, previous to their being reduplicated, the primitive verbs undergo the following changes:—

1. A final इ *i* or उ *u* is lengthened, e.g. चि *chi*, 'to collect,' चैचीय *chechīya*; स्तु *stu*, 'to praise,' तौष्टुय *toshtūya* (cf. § 17).

2. री *ri* is substituted for a final रि *ri*, preceded by a single consonant. Thus क्रि *kri*, 'to make,' changed to क्री *kri*, makes चक्रीय *chekriya*, according to §§ 43 and 48, 1. But when रि *ri* is preceded by more than one consonant, it becomes अर् *ar*, e.g. स्मृति *smṛti*, 'to recollect,' changed to स्मर् *smar*, makes सास्मर्य *sāsmarya* (cf. § 48, 1).

3. चर् *ri* is changed to ईर् *ir*, and if preceded by a labial (प् *p*, फ् *ph*, ब् *b*, भ् *bh*, म् *m*) or व् *v*, to ऊर् *ūr*, e.g. तृतीर् *tṛtīr*, 'to cross,' changed to तीर् *tīr*, makes तितीर्य *tetīrya*; पृपृति *pṛpṛti*, 'to fill,' changed to पूर् *pūr*, makes पोपूर्य *popūrya* (§ 48, 1).

4. A nasal before a final consonant is frequently rejected, e.g. तञ्चृति *tañchṛti*, 'to shrink,' तातच्च *tātaccha*. A list of the verbs undergoing this change is given in my 'Vollständige Grammatik,' § 154, 2, 2.

§ 51. ALPHABETICAL LIST OF ANOMALOUS FREQUENTATIVES.

अटाट् अटाय	freq. of अट् 'to roam.'
अरार्य or Vedic अलार्य	„ „ अत् 'to go.'
अशाश् अशाश्य	„ „ अश् 'to pervade,' and 'to eat.'
जर्णोनु जर्णोनूय	„ „ जर्णु 'to cover.'
वनिक्रन्द्	Vedic „ „ क्रन्द् 'to roar.'
कनीकस् कनीकस्य	„ „ कस् 'to sound.'
कनीकस् कनीकस्य	„ „ कस् 'to go.'
करिष्	Vedic „ „ इष् 'to make.'
करीष्व्	Vedic „ „ इष् 'to draw.'
चोकु चोकूय (also regularly चोकु चोकूय)	„ „ कु 'to cry.'
गनिगम् or गनीगम्	Vedic „ „ गम् 'to go.'
घनिघन्	Vedic „ „ हन् 'to strike.'
चञ्चुर् चञ्चुर्य	„ „ चर् 'to go.'
चनिश्वन्द्	Vedic „ „ चन्द् 'to shine.'
चनिष्वन्द्	Vedic „ „ खन्द् 'to jump.'
चनीस्वन्द् चनीस्वय	„ „ खन्द् 'to jump.'
चाकन्	Vedic „ „ कन् 'to love.'
चाखाय (also regularly चंखन्य) .	second „ „ खन् 'to dig.'
चैकीय	second „ „ चाय् 'to worship.'
जङ्गप् जङ्गप्य	„ „ जप् 'to murmur (prayers).'
जङ्गभ् जङ्गभ्य	„ „ जभ् 'to gape.'
जरीगृह्य	second „ „ ग्रह् 'to take.'
जर्मुर्	Vedic „ „ हृ 'to convey.'
जत्तुल्	Vedic „ „ गृ 'to swallow.'
जाजाय (also regularly जंजन्य) .	second „ „ जन् 'to bring forth.'
जेगिल्य	second „ „ गृ 'to swallow.'
जेगीय	second „ „ गा 'to go,' and गै 'to sing.'
जेघीय	second „ „ हन् 'to strike.'

जेघीय	second freq. of ग्ना 'to smell.'
जेजीय	second " " ज्या 'to overpower,' etc., ज्यो 'to re- strain,' and जि 'to overpower.'
जेहीय	second " " हृ 'to go' and 'to abandon.'
जोङ्ग जोङ्हय	" " झ्रे 'to call.'
तरित् and तर्तुर्	Vedic " " तृ 'to pass over.'
तवीत्	Vedic " " तु 'to be powerful.'
तेष्ठीय	second " " स्था 'to stand.'
दनीध्वंस दनीध्वस्य	" " ध्वंस 'to fall to pieces.'
दंदंश दंदश्य	" " दंश 'to bite.'
दर्दृ	Vedic " " दृ 'to burst.'
दविद्युत् दविद्युत्य	Vedic " " द्युत् 'to shine.'
दविधु	Vedic " " धु 'to shake.'
दाधृ	Vedic " " धृ 'to bear.'
देदीय	second " " दा 'to give,' दे 'to protect,' and दो 'to cut.'
देद्युत् देद्युत्य	" " द्युत् 'to shine.'
देधीय	second " " धा 'to put,' and धे 'to drink.'
देध्मीय	second " " ध्मा 'to blow.'
नम्नम्	Vedic " " नम् 'to bow to.'
नवीनु	Vedic " " नु 'to praise.'
पणीफण्	Vedic " " फण् 'to go.'
पनियन्	Vedic " " पन् 'to be praise- worthy.'
पनीपत् पनीपत्य	" " पत् 'to fall.'
पनीपद् पनीपद्य	" " पद् 'to go.'
पंफल् पंफल्य	" " फल् 'to burst.'

परीपृच्छ	second	freq. of पृच्छ 'to ask.'
पापत्	Vedic	„ „ पत् 'to fall.'
पेपी	„ „	प्याय् 'to be exuberant.'
पेपीय	second	„ पा 'to drink,' and प्याय् 'to be exuberant.'
बद्धध्	Vedic	„ बन्ध् 'to bind.'
वनीभ्रंश् वनीभ्रश्य	„ „	भ्रंश् } 'to fall.'
वनीभ्रंस् वनीभ्रस्य	„ „	भ्रंस् } 'to fall.'
बंभज्ज् बंभज्य	„ „	भज्ज् 'to break.'
वरीभृज्ज्य	second	„ भृज्ज् 'to fry.'
भरिभृ	Vedic	„ भृ 'to bear.'
मेमीय	second	„ मा 'to mete' and 'to sound,' and मे 'to barter.'
यम्यम्	Vedic	„ यम् 'to restrain.'
रारम्	Vedic	„ रम् 'to rest.'
वनीवज्ज् वनीवच्य	„ „	वज्ज् 'to go.'
वरीवृश्य	second	„ व्रश् 'to tear.'
वेविच्य	second	„ व्यच् 'to surround.'
वेवी वेवीय	„ „	व्यै 'to cover.'
शंशप् शंशप्य	„ „	शप् 'to execrate.'
शाश्य	second	„ शी 'to lie down.'
श्रेश्य	second	„ शास 'to teach.'
शोशु शोशूय	„ „	श्वि 'to swell.'
सनिघन्	Vedic	„ सन् 'to obtain.'
सनिष्वन्	Vedic	„ स्वन् 'to sound.'
सनीसंस् सनीस्तस्य	„ „	संस् 'to fall.'
सासाय (also regularly संसन्य)	second	„ सन् 'to obtain.'
सेषीय	second	„ सै 'to waste' and सो 'to destroy.'
सेसिम्य	second	„ स्वम् 'to sound.'
सोषुष्य	second	„ स्वप् 'to sleep.'

2. DESIDERATIVE.

§ 52. The desiderative form indicates that the agent wishes to perform the action or be in the condition which the verb implies, from which it is derived. Any verb, whether primitive or derivative, except a desiderative, admits of this modification.

§ 53. The desiderative is formed by the reduplication of the base and by adding the affix स sa, which is changed to श sha where § 17 applies. Thus from निप् kship, 'to throw,' is formed चिन्हिष्प् chi-kship-sa; but from भू bhū, 'to be,' बुभूष् bu-bhū-sha.

§ 54. The rules for the reduplication differ in the following points from those given in §§ 42-47:—

I. In the reduplicated syllable इ i is substituted for radical अ a, आ ā, इ i, and ल्ल li, e.g. शप् cap, 'to execrate,' शिशप् ci-cap-sa; या yā, 'to go,' यियास yi-yā-sa; वृत् vrit, 'to be,' विवृत्स vi-vrit-sa; क्लप् klip, 'to be able,' चिक्लप् chi-klip-sa.

Exceptions. 1. When the अ a or आ ā of the base has been produced by a change of उ u and is preceded by any consonant except ज् j, a labial (प् p, फ् ph, ब् b, भ् bh, म् m), or a semivowel, it is represented by उ u in the syllable of reduplication, for instance, नावय nāvaya, the causal of नु nu, 'to praise,' where the आ ā is produced by the change of उ u to आव् āv (§ 59, 2), makes नुनावयिष् nu-nāvay-isha; but पावय pāvaya, although the आ ā has the same origin (causal of पू pū, 'to purify'), makes पिपावयिष् pi-pāvay-isha, because it is preceded by a labial.

2. The अ a or आ ā of a desiderative from च्यु chyu, 'to move,' द्वु dru, 'to run,' प्रु pru, and स्त्रु plu, 'to go,' श्रु cru, 'to hear,' स्त्रु sru and स्त्रु sru, 'to flow,' is optionally represented by उ u or इ i, e.g. चिच्यावयिष् chi-chyāvay-isha, or चुच्यावयिष् chu-chyāvay-isha, desiderative of the causal of च्यु chyu.

II. When the verb begins with a vowel or diphthong, and ends in a single consonant or a combination of consonants, the first part of which is any other consonant than र् r or a nasal, the

first consonant following the vowel or diphthong is reduplicated with इ *i*, inserted after the reduplicated letter, *e.g.* अ॒र् *aq*, 'to pervade,' forms अ॒शि॒शि॒ष *a-śiś-iša*; अ॒भ् *abhr*, 'to go,' अ॒बि॒भि॒ष *a-bibhr-iša*.

- When the beginning vowel or diphthong is followed by a compound consonant, the first part of which is a nasal or इ॒*r*, the second element is reduplicated with inserted इ *i*, *e.g.* अ॒र्च् *arch*, 'to worship,' अ॒चि॒चि॒ष *ar-chich-iša*; इ॒न्ध् *indh*, 'to kindle,' इ॒न्धि॒धि॒ष *in-didh-iša*.

§ 55. When the affix is to be added to a derivative verb, or to a primitive verb ending in a consonant, the vowel इ *i* is inserted between the verb and the affix which, according to §§ 17, 53, is changed to श *sha*; if the derivative verb ends in a vowel, it is rejected, *e.g.* बौधय *bodhaya* (causal of बुध् *budh*, 'to know') makes बु॒बौ॒धयि॒ष *bu-bodhay-i-sha*, अ॒थ् *cnath*, 'to slay,' शि॒अ॒थि॒ष *ci-čnath-i-sha*.

After a primitive verb with final ऋ॒*ri*, इ॒*i* or ई॒*i* may be optionally inserted: if the insertion takes place, ऋ॒*ri* is changed to अ॒र् *ar*; if not, to ई॒र् *ir*, or ऊ॒र् *ür*, (see § 56, II. 2), *e.g.* ग॒र् *gri*, 'to hurt,' makes शि॒शरि॒ष *gi-čar-i-sha* or शि॒शरी॒ष *gi-čar-i-i-sha* or शि॒शी॒र्ष *gi-čir-sha*.

Exception. There are some verbs ending in क् *k*, च् *ch*, ज् *j*, त् *t*, इ॒*d*, ध् *dh*, न् *n*, प् *p*, भ् *bh*, म् *m*, श् *č*, ष् *sh*, स् *s*, and ह् *h*, which either must or may add the affix without insertion of इ॒*i*. They are enumerated in my 'Kurze Grammatik,' § 116, II.; *e.g.* तप् *tap*, 'to burn,' makes ति॒तप्स *ti-tap-sa*; चप् *trap*, 'to be ashamed,' ति॒चप्स *ti-trap-sa* or ति॒चपि॒ष *ti-trap-i-sha*. Besides the insertion of इ॒*i* is optional in verbs ending in इ॒व् *iv*, *e.g.* दि॒व् *div* (*cf.* § 56, I. and II. 10).

§ 56. The verb from which the desiderative is derived is subject to the following changes:—

- When इ॒*i* or ई॒*i* is inserted before the affix, a final ऋ॒*ri* is changed to अ॒र् *ar* (*cf.* § 55), and an initial or medial इ॒*i* followed

by a single radical consonant to ए *e*, उ *u* to ओ *o*, चूर्ण *ri* to अर् *ar*, लू *li* to अल् *al*,¹ e.g.—

तृ *trī*, 'to cross,' becomes तितरिष *titar-i-sha*, तितरीष *titar-i-sha* (§ 55)

दिव *div*, 'to play' (§ 55, Exc.) „ दिदेविष *didev-i-sha*.

उख् *ukh*, 'to go,' „ ओचिखिष *ochikh-i-sha* (§ 54, II.)

चृत् *chrit*, 'to connect,' „ चिचर्तिष *chichart-i-sha*.

Exc. 1. There are many verbs which are not subject to these changes; they are enumerated in my 'Kurze Grammatik,' p. 53, e.g. कुच् *kuch*, 'to be crooked,' makes चुकुचिष *chu-kuch-i-sha*.—Medial इ *i* and उ *u* are optionally changed, for instance, क्लिद् *klid*, 'to become wet,' makes चिक्लिदिष *chi-klid-i-sha* or चिक्लेदिष *chi-kled-i-sha*.

2. A final अ *a* is rejected (*cf.* § 55).

3. The final य *ya* of the second frequentative, if preceded by a consonant, is rejected, e.g. बेभिद्य *bebhidya* (second freq. of भिद् *bhid*, 'to split'), makes बेभिदिष *bebhid-i-sha*. In denominatives ending in य *ya*, preceded by a consonant, the rejection is optional, e.g. नमस्य *namasya*, 'to honour' (§ 62, III.), makes निनमस्यिष *ninamasy-i-sha* or निनमसिष *ninamas-i-sha*.

II. When स *sa* or श *sha* (§ 53) is added without the insertion of इ *i* :—

1. Final इ *i* and उ *u* are lengthened, e.g. शि *ci*, 'to sharpen,' शिशीष *cicī-sha*.

2. Final चूर्ण *ri* and final or medial चूर्ण *ri* are changed to ईर् *ir*, or when preceded by a labial (ए *p*, ए *ph*, ब् *b*, भ् *bh*, म् *m*) or व् *v*,

¹ This change is generally called *guṇa*. A long or short radical *i*, *u*, *ri*, is generally gunated if final; short *i*, *u*, *ri*, *li*, if followed by one radical consonant, e.g. *bobhū* (frequentative of *bhū*) with *mi* becomes *bobho-mi*, *bebhid* (freq. of *bhid*) *bebhed-mi*, but *memil* (freq. of *mīl*) *memil-mi*, *tarītrimp* (freq. of *trimp*) *tarītrimp-mi*. The *guṇa e* becomes before vowels *ay*, and *o av*, e.g. *sidh* with *a* becomes *sedha*, but *ji* with *a* is changed instead of *je-a* to *jay-a*, and *bhū* instead of *bho-a* to *bhav-a*.

to ऊर् *ūr*, e.g. क्रि *kri*, 'to do,' चिकीर्षि *chi-kīr-sha*, त्रि *trī*, 'to cross,' तितीर्षि *ti-tīr-sha*, स्मृ *smṛi*, 'to recollect,' सुस्मृष्टि *su-smūr-sha*, स्त्रिह् *strīh*, 'to hurt,' तिस्त्रीर्चि *ti-stīrk-sha* (cf. 4).

3. A final ए *e*, ऐ *ai*, or ओ *o* is changed to आ *ā* (cf. § 49), e.g. शो *co*, 'to sharpen,' शिशासि *ci-çā-sa*.

4. Final च् *ch*, ज् *j*, श् *sh*, ष् *sh*, and ह् *h* are changed to क् *k*, as पच् *pach*, 'to cook,' पिपच् *pi-pak-sha* (cf. § 17).

5. Final द् *d* and ध् *dh*, to त् *t*, as भिद् *bhid*, 'to split,' विभित्सि *bi-bhit-sa* (cf. 9).

6. Final न् *n* and म् *m* are changed to Anusvāra ̄ or Anunāsika ̄, e.g. क्रम् *kram*, 'to go,' चिक्रम् *chi-kram̄-sa*.

7. Final भ् *bh* to प् *p*, e.g. यभ् *yabh*, 'to copulate,' यियप्सि *yi-yap-sa*.

8. Final स् *s* to त् *t*, e.g. वस् *vas*, 'to dwell,' विवत्सि *vi-vat-sa*.

9. When a verb ending in ध् *dh*, भ् *bh*, or ह् *h* begins with ग् *g*, द् *d*, or च् *b*, these letters are changed to घ् *gh*, ध् *dh*, भ् *bh*, e.g. बुध् *budh*, 'to know,' बुभुत्सि *bu-bhut-sa*; दिह् *dih*, 'to smear,' दिधिक् *di-dhik-sha*.

10. Final इव् *iv* is changed to यू *yū*, e.g. दिव् *div*, 'to play,' दुद्यूषि *du-dyūl-sha* (cf. § 55).

§ 57. ALPHABETICAL LIST OF ANOMALOUS DESIDERATIVES.

अद्विटिष (आतिद्विष and regularly

अटिद्विष)	desid. of अट् 'to transgress.'
अद्विडिष (regularly अडिद्विष)	„ „ अड् 'to attach.'
अरिरिष	„ „ चर् 'to go.'
ईप्सि	„ „ आप् 'to attain.'
ईत्सि (also regularly अर्दिधिष)	„ „ चर्ध् 'to prosper.'
ईषिष	„ „ इ and ई 'to go.'
ऊर्णुनूषि	„ „ ऊर्णु 'to cover.'
चिकमिष (also regularly चिकामयिष)	„ „ कामय (X th conj. cl. of कम्, § 61) 'to love.'
चिकीषि (also regularly चिचीषि)	„ „ चि 'to arrange.'

जिगांस (also regularly जिगमिष)	desid. of गम् 'to go.'
जिगलिष	„ „ गृ 'to swallow.'
जिगीष	„ „ जि 'to overpower' and गा 'to go.'
जिघांस	„ „ हन् 'to strike.'
जिघीष	„ „ हि 'to go.'
जिघृत्	„ „ अह् 'to take.'
जुहावयिष	„ „ the causal of ह्वे 'to call,' as if it were हावय (cf. § 60).
जुहृष	„ „ ह्वे 'to call.'
ज्ञीप्त (also regularly जिज्ञापयिष or जिज्ञपयिष)	„ „ ज्ञापय or ज्ञपय, causal of ज्ञा 'to know.'
तितांस (also regularly तितनिष)	„ „ तन् 'to draw.'
तितृत्	„ „ तृह् 'to hurt.'
दित्स	„ „ दा 'to give,' हे 'to pro- tect,' or दो 'to cut.'
दिदरिद्रास or दिदरिद्रिष	„ „ { दरिद्रा 'to be in dis- tress.'
दिदरिष	„ „ दृ 'to consider.'
दिव्युतिष or दिवीतिष	„ „ द्युत् 'to shine.'
दिधरिष	„ „ धृ 'to bear.'
दिप्त	„ „ दम् 'to hurt.'
धित्स	„ „ धा 'to put,' or धे 'to drink.'
धिप्त or धीप्त	„ „ दम् 'to hurt.'
निनङ्ग (also regularly निनशिष)	„ „ नम् 'to be lost.'
निनत्स	„ „ नह् 'to bind.'
पित्स	„ „ पह् 'to go.'
पित्स (also regularly पिपतिष)	„ „ पत् 'to fall.'
पिपविष	„ „ पु 'to purify.'

पिपीष	.....	Vedic desid. of पा 'to drink.'
पिपृच्छ	.....	„ „ प्रश्न् 'to ask.'
विभरिष (also regularly बुभूष)	.....	„ „ भृ 'to bear.'
विभर्च or } (also regularly विभच्च)	.....	„ „ भञ्ज् 'to fry.'
विभर्जिष } or विभजिष }	.....	„ „ भञ्ज् 'to fry.'
मित्स	.....	„ „ मा 'to mete,' मि 'to throw,' मी 'to hurt,' or मे 'to barter.'
मिमङ्ग	(also regularly मिमज्जिष)	„ „ मञ्ज् 'to dive.'
मिमार्जिष or } मिमृच	.....	„ „ मृज् 'to wipe.'
चियविष (also regularly युयूष)	.....	„ „ यु 'to bind.'
रित्स	.....	„ „ राध् 'to make merciful.'
रिष्म	.....	„ „ रभ् 'to desire vehemently.'
लिष्म	.....	„ „ लभ् 'to obtain.'
विवरिष or } विवरीष or } वुवूर्ष	.....	„ „ वृ 'to screen,' etc.
विव्रच (also regularly विव्रश्चिष)	.....	„ „ व्रश् 'to tear.'
शिश्रयिष (also regularly शिश्रीष)	.....	„ „ श्रि 'to go to.'
जुशावयिष (also regularly शिश्वाययिष)	.....	„ „ the causal (श्वायय) of श्वि 'to swell.'
सिषास (also regularly सिसनिष)	.....	„ „ सन् 'to obtain.'
सिस्यिष	.....	„ „ स्यि 'to smile.'
सिस्यरिष (also regularly सुस्यूर्ष)	.....	„ „ सृ 'to sound.'
सुशुप्स	.....	„ „ स्वप् 'to sleep.'
सुव्वापयिष	.....	„ „ the causal (स्वापय) of स्वप् 'to sleep.'

Obs.—There are besides seven verbs which, although originally desideratives, on account of some anomalies are considered as primitive ones, viz., चिकित्स *chi-kit-sa*, 'to cure,' जुगुप्स *ju-gup-sa*,

‘to despise,’ तितिक्षा *titiksha* (vb. *ti*²*j*), ‘to bear,’ दीदांस *dīdāṁsa*, ‘to straighten,’ बीभत्स *bībhatsa* (vb. *bādh*), ‘to loathe,’ मीमांस *mīmāṁsa* (vb. *man*), ‘to investigate,’ शीशांस *śīśāṁsa* (cf. vb. *śo*, *śi*), ‘to sharpen.’ Therefore they are capable of forming desideratives against § 52, but without reduplicating again, conform to § 47, e.g. from जुगुप्सा *jugupsa*, जुगुप्सिष्य *jugups-isha*.

3. CAUSAL.

§ 58. The causal implies that a person is caused to do the action, or to be in the condition, which the verb expresses, as in English ‘to fell’ = ‘to cause to fall,’ ‘to lay’ = ‘to cause to lie.’ All verbs, primitive as well as derivative, admit of this modification.

The causal is formed: I. By adding to the verb the affix अय *aya*, e.g. गम् *gam*, ‘to go,’ गमय *gam-aya*, ‘to cause to go.’

II. In many instances by changing the vowel of the base.

Exception from I.: Verbs ending in आ *ā*, ए *e*, ऐ *ai*, or ओ *o*, which must be changed to आ *ā* (cf. § 56, II. 3), take पय *paya* as affix, e.g. दा *dā*, ‘to give,’ दापय *dā-paya*, ‘to cause to give.’ In some instances the final आ *ā* of the base is shortened, e.g. आ *crā* or आई *crāi*, ‘to cook,’ makes आपय *crā-paya* or आपय *crā-paya*.

§ 59. The changes of the vowel of the base mentioned in § 58, II. are the following:—

I. Primitive verbs ending in a single consonant lengthen a preceding आ *a*, for instance पद् *pad*, ‘to go,’ पादय *pād-ayu*.—There are many exceptions to this rule; almost all verbs ending in म् *m* retain the short आ *a*; as झम् *klam*, ‘to be sad,’ झमय *klam-aya*. A list of these exceptions is given in my ‘Kurze Grammatik,’ § 130.

2. Final इ *i* and ई *ī* are changed to आय *āy*, उ *u* and ऊ *ū* to आव *āv*, ऋ *ri* and ञ्च *rī* to आर् *ār*,¹ e.g. च्वि *çvi*, ‘to go,’ आयय

¹ This change is called *Vridhī*; concerning *i* and *u* it is taught that they are changed first to *ai*, *au*, which become *āy*, *āv*, before the following *a*, as in § 24.

च्राय-aya; ची *nī*, 'to lead,' नाय-य *nāy-aya*; स्तु *plu*, 'to move,' स्ताव-य *plār-aya*; पू *pū*, 'to purify,' पाव-य *pāv-aya*; कृ *kri*, 'to make,' and कृ *kri*, 'to throw,' कार-य *kār-aya*.

3. Verbs ending in a single consonant change a preceding इ *i* to ए *e*, उ *u* to ओ *o*, चृ *ri* to अर् *ar*, लृ *li* to अल् *al*,¹ e.g. भिद् *bhid*, 'to split,' makes भेद-य *bhed-aya*; बुध् *budh*, 'to know,' बोध-य *bodh-aya*; कृत् *krit*, 'to cut,' कर्त-य *kart-aya*; क्लप् *klip*, 'to be able,' कल्प-य *kalp-aya*.

Exc. The इ *i* before the श *sha* of the desiderative is not changed (*cf.* 5).

4. A medial कृ *ri* becomes ईर् *ir*, e.g. स्त्रीहृ *strih*, 'to hurt,' स्त्रीहर्य *stirh-aya*.

5. Verbs ending in अ *a* reject that vowel, e.g. बुबोधिष् *bubo-dhisha* (desiderative of बुध् *budh*) makes बुबोधिषय् *bubodhish-aya* (*cf.* 3, *Exc.*). The final य *ya* of the second frequentative, if preceded by a consonant, is rejected, e.g. बेभिद्य *bebhidya* makes बेभिदय् *bebhid-aya*. In the case of a denominative ending in य *ya* preceded by a consonant the rejection is optional, e.g. नमस्य *namasya* makes नमस्य-य *namasy-aya* or नमस्य *namas-aya* (*cf.* § 56, I. 3).

6. Verbs ending in अय् *aya*, viz., causals, verbs of the tenth conjugational class (§ 61) and denominatives derived by the affix अय् *aya* (§ 62, II.) are left unchanged. Thus the causal from पादय् *pādaya*, causal of पद् *pad*, is also पादय् *pādaya*.

§ 60. ALPHABETICAL LIST OF ANOMALOUS CAUSALS.

अर्पय	causal of कर् 'to go.'
(अधि) आपय	„ (अधि) इ 'to read.'
ज्ञपय	„ क्लप् 'to pity.'
क्लोपय	„ क्लू 'to sound.'
क्रापय	„ क्री 'to buy.'

¹ *Guna*, *cf.* p. 34, note.

ज्ञप्य	causal of ज्ञे 'to decrease.'
क्षाप्य	„ „ क्षाय् 'to tremble.'
गूह्य	„ „ गुह् 'to conceal.'
ज्ञप्य (also regularly ज्ञाप्य) . .	„ „ ज्ञै 'to become exhausted.'
चाप्य (also regularly चाय्य) . .	„ „ चि 'to arrange.'
छाय्य	„ „ छो 'to cut.'
जभ्य	„ „ जभ् 'to gape.'
जर्य	„ „ जृ 'to grow old.'
जागर्य	„ „ जागृ 'to wake.'
जाप्य	„ „ जि 'to overpower.'
ज्ञप्य (also regularly ज्ञाप्य) . .	„ „ ज्ञा 'to know.'
दर्य	„ „ दृ 'to burst.'
दरिद्र्य	„ „ दरिद्रा 'to be in distress.'
दाप्य	„ „ दी 'to go to ruin' (or दा 'to give,' दे 'to protect,' दो 'to cut').
दीध्य	„ „ दीधी 'to shine.'
दूष्य (the regular दोष्य only in one signification)	„ „ दुष् 'to be depraved.'
धून्य	„ „ धू 'to shake.'
नर्य	„ „ नृ 'to lead.'
पाय्य	„ „ पा 'to drink,' and पि 'to dry.'
पाल्य	„ „ पा 'to protect.'
प्रीत्य	„ „ प्री 'to delight.'
भज्य (also regularly भज्य) . .	„ „ भज् 'to fry.'
भाप्य } (also regularly भाय्य)	„ „ भी 'to fear.'
माप्य } भीष्य	„ „ मि 'to throw,' मी 'to hurt,' मा 'to mete,' मे 'to barter.'

मार्जय	causal of मृज् 'to wipe.'
रजय (also regularly रङ्गय) . .	„ „ रङ्ग् 'to colour.'
रन्धय	„ „ रध् 'to perish.'
रस्यय	„ „ रभ् 'to desire vehemently.'
रेपय	„ „ री 'to howl' and 'to distil.'
रोपय (also regularly रोहय) . .	„ „ रुह् 'to grow.'
लभय	„ „ लभ् 'to obtain.'
लापय	
लालय } (and regularly लायय).	„ „ ली 'to adhere.'
लीनय	
वृहय (and regularly वृहय) . .	„ „ वृह् 'to grow.'
वाजय 'to shake'	„ „ वा 'to blow,' etc.
वापय (also regularly वायय) . .	„ „ वी 'to lie with.'
वायय	„ „ वे 'to weave.'
वैवय	„ „ वैवी 'to go.'
व्यायय	„ „ व्ये 'to cover.'
व्येपय (? or व्येपय or व्रेपय) . .	„ „ व्यी (? or व्यी or व्री) 'to select.'
श्रातय	„ „ श्रद् 'to fall.'
श्रायय	„ „ श्रो or श्रि 'to sharpen,' श्री 'to lie down.'
आपय (also regularly आपय) . .	„ „ आ or आै 'to cook.'
आपय }	„ „ आै 'to go to' (Yajur-V. 23, 26).
आपय }	„ „ आ or आै 'to cook.'
साधय (also regularly सेधय) . .	„ „ सिध् 'to be accomplished.'
सायय	„ „ सो 'to destroy.'
स्वपय (also regularly स्वापय) . .	„ „ स्वा 'to bathe.'
स्फारय (also regularly स्फोरय) . .	„ „ स्फुर् 'to tremble.'
स्फावय	„ „ स्फाय् 'to swell.'

स्मरय	causal of स्मृ ‘to recollect.’
स्मापय (also regularly स्माचय)	„ „ स्मि ‘to smile.’
हिडय	„ „ हिड् ‘to disregard.’
ह्रीपय	„ „ ह्री ‘to be ashamed.’
ह्लायय	„ „ ह्लै ‘to call.’

4. VERBS OF THE TENTH CONJUGATIONAL CLASS.

§ 61. In the collections of roots and in the native grammarians and dictionaries about 150 verbs are marked as belonging to the tenth conjugational class (*cf.* § 69). These verbs, before taking the inflectional terminations or affixes, are dealt with according to the rules for the formation of the causal (§§ 58, 59). Thus चुर् *chur*, ‘to steal,’ which belongs to this class, according to § 58, takes the affix अय् *aya*, and, according to § 59, 3, changes its medial उ *u* to ओ *o*. The crude form of the verb therefore, properly speaking, is not चुर् *chur*, but चौरय् *choraya*; and in fact almost¹ all these verbs, though called primitive, are in reality derivative, partly causals, partly denominatives, formed by the affix अय् *aya* (§ 62, II.). For instance, the verb यन्त्र् *yantr*, ‘to restrain,’ or properly यन्त्रय् *yantraya*, is derived from यन्त्र *yantra*, a subst., ‘restraining, restraint.’

As they follow strictly the rules for the formation of the causal, it will suffice to give a few examples: भल् *bhal*, ‘to describe,’ makes, according to § 59, 1, भालय् *bhal-aya*, फ़िष् *çlisch*, ‘to adhere,’ according to § 59, फ़ेषय् *çlesh-aya*, कृत् *krít*, ‘to glorify,’ according to § 59, 4, कीर्तय् *kírt-aya*.

Exc. There is a small number of verbs belonging to this class, which do not alter the medial vowel of the base. They are given in my ‘Kurze Grammatik,’ § 134, and in my ‘Vollständige Grammatik,’ § 208.

¹ Some may have been produced by the influence of the Prâkrit (*cf.* Lassen, Inst. Ling. Praer. p. 339, § 120, 3).

Observ. Some verbs of this class optionally take the affix आपय् *ápaya*, e.g. अर्थ् *arth*, 'to ask,' may become अर्थय् *arth-aya* or अर्थापय् *arth-ápaya*. For the list of these exceptions see my 'Vollständige Grammatik,' § 209.

5. DENOMINATIVES.

§ 62. There are five classes of Denominatives:—

I. The first class comprises those which are formed by simply adding the inflectional formations to the noun, according to the rules which will be given afterwards, *cf. e.g.* § 71, II. 4. Thus कृष्ण *krishṇa*, a proper name, may, without undergoing any change, be used as the crude form of a verb, in the sense of 'to treat somebody as if he was Kṛishṇa.'

II. The second class consists of those which add the affix अय् *aya* to the noun and change its final vowel agreeably to § 59, 2, e.g. श्री *cri*, 'happiness,' makes श्रायय् *crāy-aya*. Many nouns must or may optionally take आपय् *ápaya* instead of अय् *aya*, e.g. from सत्य *satya*, 'truth,' सत्यापय् *satyápaya*, 'to tell the truth.' For many special rules see my 'Vollständige Grammatik,' §§ 213-223.

III. The denominatives of the third class subjoin य *ya* to the noun, as नमस् *namas*, 'veneration,' नमस्य *namas-ya*, 'to venerate;' तपस् *tapas*, 'penance,' तपस्य *tapas-ya*, 'to do penance.'

A final अ *a*, इ *i*, or उ *u* of the noun is made long, as पुत्र *putra*, 'a son,' पुत्राय् *putrā-ya*, 'to wish for a son;' कवि *kavi*, 'a poet,' कवीय् *kavī-ya*; विष्णु *vishṇu*, 'a proper name,' विष्णूय् *vishṇū-ya*. But if the denominative takes the terminations of the first form of the active voice (called Parasmaipada, § 64), आ *ā* before य *ya* is changed to ई *i*, e.g. पुत्रीयति *putrī-ya-ti*, 3^d pers. sing. pres. of the Parasmaipada.

A final ऋ *ri* is changed to री *ri*, e.g. मातृ *mātri*, 'mother,' मात्रीय् *mātrī-ya*.

A final ओ *o* is changed to अव् *av*, and औ *au* to आव् *āv*, e.g. गो *go*, 'a cow,' गव्य *gav-ya*, 'to wish for a cow;' नौ *nau*, 'a ship,'

नाव् *nāv-ya*. For further details see my 'Kurze Grammatik,' § 140, and 'Vollständige Grammatik,' §§ 224-232 and 234.

IV. The denominatives of the fourth class add the affix स्य *sya* or अस्य *asya*; before the latter a final अ *a* is dropped, इ *i* and ई *ī* are changed to य *y*, उ *u* and ऊ *ū* to व *v*, ऋ *ṛi* to र *r*, e.g. मधु *madhu*, 'honey,' मधुस्य *madhu-sya* or मध्वस्य *madhv-asya*, 'to long after honey'; क्षीर *kshīra*, 'milk,' क्षीरस्य *kshīr-asya* 'to long after milk.'

V. Those of the fifth class compound the noun with काम्य *kāmya*, e.g. पुत्रकाम्य *putra-kāmya*, 'to wish for a son.'

SECTION II.—INFLEXION OF THE VERB CONJUGATION.

§ 63. The verb has an active and a passive voice. We shall first treat of the active.

I. ACTIVE VOICE.

§ 64. The active voice in Sanskrit, as in Greek, has two forms; the one, which is called *Parasmaipada*, corresponds to the Greek active, and implies that the action of the verb tends to another person or thing than the agent (transitive or objective); the other, *Ātmanepada*, corresponds to the Greek middle voice and expresses that the action of the verb is confined to the agent (subjective).

§ 65. The use of the two forms of the active is regulated by the following rules:—

1. The active verb is generally conjugated in the *Parasmaipada*. But if two or more agents mutually affect each other by doing the same action, or do the same action by turns, the verb is conjugated in the *Ātmanepada*.

2. Causals (§ 58-60) take the termination of the *Ātmanepada*, when they are reflexive. Thus रोहय *rohaya*, 'to cause to mount,' is generally conjugated in the *Parasmaipada*: but when it is used

in the sense of 'to cause one's-self to be mounted,' the Âtmanepada is used, *e.g.* गजो रोहयते *gajo rohaya-te*, 'the elephant causes himself to be mounted.'

3. All the verbs ending in अय् *aya*, viz., the causals (§ 58-60), the verbs of the tenth conjugational class (§ 61), and the denominatives formed according to § 62, II., are conjugated in the Âtmanepada, when the agent performs the action for himself. This rule also applies to some primitive verbs, *e.g.* अजति *yaj-a-ti*, 3rd pers. sing. pres. Parasmaip., 'he offers a sacrifice,' अजते *yaj-a-te*, 3rd pers. sing. pres. Âtmanep., 'he offers a sacrifice for himself,' from the verb अज् *yaj*, 'to sacrifice.'

4. There are some primitive verbs which are conjugated in the Âtmanepada only, *e.g.* श्वी *ci*, 'to lie down.'

5. The frequentatives of the second form, and some denominatives, likewise take the terminations of the Âtmanepada only.

6. The desiderative, with very few exceptions, is conjugated in the same form in which its base is conjugated.

§ 66. In the Dictionaries these differences, as far as they regard the primitive verbs, are indicated in the following manner:—A verb with the mark Par. (Parasmaipada) follows § 65, 1; a verb with Par. Âtm. (Parasmaipada and Âtmanepada) follows § 65, 3, and the second part of the rule given in § 65, 1; a verb marked with Âtm. (Âtmanepada) follows § 65, 4.

TENSES AND MOODS.

§ 67. The conjugation of the verb comprises ten forms, partly tenses partly moods, which we shall arrange in the following order:—

1. Present,	6. Aorist,
2. Imperfect,	7. Future I,
3. Imperative,	8. Future II,
4. Potential,	9. Conditional,
5. Perfect,	10. Precative.

CONJUGATION OF THE FIRST FOUR VERBAL FORMS.

§ 68. The terminations of the first four forms, viz. present, imperfect, imperative, and potential, are very seldom attached immediately to the crude form of a primitive verb. In most cases they are added to special inflective bases derived from the crude form. The terminations of the last six forms, on the contrary, are generally attached immediately to the crude form.

§ 69. The class of verbs which receive the affixes of the first four forms immediately, together with eight classes which add eight different conjugational characteristics before those affixes, and finally the so-called tenth conjugational class (for which see § 61), constitute the ten classes of conjugation under which the Hindu Grammarians have arranged the *dháṭus* (§ 38), *i.e.* the verbs of the Sanskrit language, which they take for primitive ones.

§ 70. These ten classes are again distributed into two, called the two conjugations, the first of which comprises by far the greater part of the primitive verbs (about 1340), the verbs of the tenth conjugational class (about 150) and all the derivative verbs, except the first form of the frequentative. The second consists of about 230 primitive verbs and the frequentatives of the first form.

In the Dictionaries the conjugational classes are indicated by numbers added to the verbs. Where the conjugations are marked likewise, the Roman number refers to the conjugation and the Arabic to the class.

§ 71. The FIRST CONJUGATION comprises:—

I. Three classes of primitive verbs (§§ 38, 69), viz., the first, fourth, and sixth, and besides the tenth conjugational class (§ 61).

1. The verbs of the first class form their special base, to which the terminations of the first four forms are attached, by adding ~~ा~~ *a* to the root and subjecting the radical vowel to different

changes. A final radical इ *i*, ई *i*, or ए *e* becomes अय् *ay*; उ *u*, ऊ *u*, or ओ *o* becomes अव् *av*; ऋ *ri* or ऋ॒ *ri* becomes अर् *ar*; ऐ *ai* becomes आय् *ay*. Verbs ending in a single consonant change a preceding इ *i* to ए *e*, उ *u* to ओ *o*, ऋ *ri* to अर् *ar* (guna), e.g. जि *ji*, 'to conquer,' makes जय् *jay-a*; नी *ni*, 'to lead,' नय् *nay-a*; दे *de*, 'to protect,' दय् *day-a*; च्यु *chyu*, 'to move,' च्यव् *chyav-a*; भू *bhū*, 'to become,' भव् *bhav-a*; ज्यो *jyo*, 'to restrain,' ज्यव् *jyav-a*; ह्र *hri*, 'to take,' हर् *har-a*; तृ *tṛi*, 'to pass over,' तर् *tar-a*; ग्लै *glai*, 'to wane,' ग्लाय् *glay-a*; सिध् *sidh*, 'to go,' सेध् *sedh-a*; बुध् *budh*, 'to know,' बोध् *bodh-a*; वृत् *vrit*, 'to be,' वर्त् *vart-a*.

The last radical vowel or its substitute has the accent (acute), जय् *jáya*, सेध् *sédhā*.

2. The fourth class adds य *ya* to the crude form of the verb, as नहू *nah*, 'to bind,' नह्यू *nah-ya*. The last radical vowel has the acute, नह्यू *náhya*.

3. The sixth class adds an accented अ *u*, e.g. तुद् *tud*, 'to strike,' makes तुद् *tud-á*. A final radical vowel इ *i* or ई *i* is changed to इय् *iy*, e.g. रि *ri*, 'to go,' makes रिय् *riy-á*; in the same position उ *u* or ऊ *u* becomes उव् *uv*, e.g. नु *nu* or नू *nū*, 'to praise,' नुव् *nuv-á*; a final ऋ॒ *ri* is changed to रिय् *riy*, e.g. मृ *mri*, 'to die,' मिय् *mriy-á*; a final ऋ॒ *ri* to इर् *ir*, e.g. कृ *kri*, 'to throw,' किर् *kir-á*. When the accented अ *u* is dropped before, or combined with, a following vowel, the accent passes over to the latter.

4. Of the tenth class we have treated in § 61. The form there given is left unchanged; the accent falls on the अ *a* which precedes the य *ya*, e.g. चौरय् *choráya*, 'to steal.'

II. The first Conjugation comprises secondly all the derivative verbs, except the frequentatives of the first form, viz. :—

1. The derivative verbs ending in अय् *aya*, viz., the causals (§ 58-60) and the denominatives in अय् *aya* (§ 62, II.).
2. The desideratives (§ 52-57).
3. The frequentatives of the second form (in य *ya*, § 40-51),

the denominatives in या *ya* (§ 62, III.-V.), and the verbs in आया *āya*, ईया *īya* (enumerated in my 'Kurze Grammatik,' § 168, 6, 6, and in my 'Vollständige Grammatik,' § 211, and quoted further on in the alphabetical list of anomalous bases, § 81).

These three classes do not undergo any further changes; those ending in आया *aya* (No. 1) accent the penultimate, e.g. बृद्धया *bodhāya* (causal of बुद्ध् *budh*), चैत्रया *cvetāya*, 'to be mounted on a white horse' (derived from चैत्र *cveta*, 'white'); the desiderative has the accent on the first syllable, e.g. चिक्षिप्सा *chikshipsa* (desiderative from चिप्स *kship*, 'to throw'); those ending in या *ya* (No. 3) have the accent on the final या *ya*, e.g. बैभिद्या *bebhidyā* (frequentative from भिद् *bhid*, 'to split'), तपुस्या *tapasyā* (denominative from तपस् *tapas*, 'penance'), पुत्राया *putrāyā* (from पुत्र *putra*, 'a son'), मधुस्या *madhusyā* (from मधु *madhu*, 'honey'), पुत्रकाम्या *putrakāmyā* (from पुत्र *putra*, cf. § 62, III. IV. V.), and धूपाया *dhūpāyā* (from धूप् *dhūp*, 'to fumigate').

4. The denominatives without affix (cf. § 62, I.). These add आ *a* before which a final आ *a* of the noun is dropped, and change their last vowel according to § 71, I. 1, e.g. कृष्ण *kṛishṇa* remains *kṛishṇa*, but पितृ *pitṛi* becomes पितरा *pitāra*. The accent is on the last vowel of the base.

§ 72. It appears from the rules given in the last paragraph, that all the special bases of the verbs which belong to the first conjugation terminate in आ *a*.

The Hindu grammarians, however, state that one primitive verb of the first conjugational class ending in आ *ā*, forms, by combining this vowel with the conjugational characteristic आ *a*, a special base ending in आ *ā*. It is likewise allowed to derive denominatives without affix from words ending in आ *ā*, the final आ *ā* of which, combined with the conjugational characteristic, remains आ *ā*.

But as I never have met with such forms in the course of my reading, nor have found those statements supported by quotations

from literature, I shall take no notice of them. The student may therefore take it for granted that in the first conjugation the inflective base of the first four verbal forms ends in *ा*.

§ 73. In the PRESENT, which, like all the conjugational forms of the verb, has three numbers, with three persons in each, the following terminations are attached to the special bases:—

In the Parasmaipada.

In the *Ātmanepada*.

SINGULAR.	DUAL.	PLURAL.	SINGULAR.	DUAL.	PLURAL.
1. मि <i>mi</i> वस् <i>vas</i> मस् <i>mas</i> (in the Veda also मसि <i>masi</i>)			ए <i>e</i> वहे <i>vahe</i> महे <i>mahe</i>		

2. सि si	थस् thas	थ tha	से se	आथि áthe	छि dhve
3. ति ti	तस् tas	अन्ति anti	ते te	आते áte	अन्ते ante

Observation. 1. The present in connexion with the particle *sma* assumes the signification of the preterite.

2. In the Vedas the final अ a of the base and the beginning त् t of the termination of the third person sing. ऐत्मने. are often dropped, e.g. शोभे cobh-e instead of शोभते cobh-a-t-e.

§ 74. In the IMPERFECT:

1. The accented temporal *augment* अ a is prefixed. If the base begins with a consonant, no change takes place, e.g. बोध bodha (special base of बुध् budh, I. 1, 'to know,' § 71, I. 1) makes अबोध abodha; but with an initial आ á or आ á the augment combines to accented आ á; with इ i, ई ii, ए e, or ऐ ai to accented ऐ ai; with उ u, ऊ ū, ओ o, or औ au to accented औ au; and with चू ri or चू ri to आर् ár with the acute on á, e.g. अर्च् árcha (base of अर्च् arch, I. 1, 'to worship') becomes आर्च् árcha; आञ्च्छ् áñchha (base of आञ्च्छ् áñchh, I. 1, 'to stretch'), आञ्च्छ् áñchha; इष्य िshya (base of इष् ish, I. 4, § 71, I. 2), ऐष्य aíshya; ईक् ëksha (base of ईक् ëksh, I. 1, 'to see'), ऐक् aíksha; एध् édha (base of एध् edh, I. 1, 'to thrive'), ऐध् aídha; उक् ukshá (base of उक् uksh, I. 6, 'to sprinkle,' § 71, I. 3), औक् aúksha; ऋष् rishá (base of ऋष् rish, I. 6, 'to flow'), आर्ष् ársha.

Observation. An *imperfect* preceded by the prohibitive particle

मा *má*, followed by स्मा *sma*, rejects the augment and takes the signification of an imperative. In the Veda it is dropped also in many other instances. The accent then falls on the same vowel as in the present.

2. The following terminations are subjoined to the base:—

In the Parasmaipada. In the Âtmanepada.

SINGULAR.	DUAL.	PLURAL.	SINGULAR.	DUAL.	PLURAL.
1. अस् am	व् va	म् ma	इ i	वहि vahi	महि mahi
2. स् s	तम् tam	त् ta	यास् thás	आयास् áthám	ध्वम् dhvam
3. त् t	ताम् tám	अन् an	त् ta	आताम् átám	अन्त् anta

§ 75. The IMPERATIVE is formed by affixing the following terminations to the base:—

In the Parasmaipada. In the Âtmanepada.

SINGULAR.	DUAL.	PLURAL.	SINGULAR.	DUAL.	PLURAL.
1. आनि áni	आव् áva	आम् áma	ऐ ai	आवहै ávahai	आमहै ámaha
2. no termination, तम् tam	त् ta, or तात् tát	ता॒त् tát	स्व् sva	आयास् áthám	ध्वम् dhvam
3. तु tu, or तात् tát	तान् tám	अन्तु antu	ताम् tám	आताम् átám	अन्ताम् antám

§ 76. The original terminations of the POTENTIAL are:—

In the Parasmaipada. In the Âtmanepada.

SINGULAR.	DUAL.	PLURAL.	SINGULAR.	DUAL.	PLURAL.
1. याम् yám याव् yáva	याम् yáma	ईय् iya	ईवहि wahi	ईमहि imahi	
2. यास् yás यातम् yátam	यात् yáta	ईयास् iihás	ईयायाम् iyáthám	ईयध्वम् iihvam	
3. यात् yát याताम् yátám	युस् yus	ईत् ita	ईयाताम् iyátám	ईरन् iran	

§ 77. But as the initial या *yá* and ई *i* of these affixes combine with the final अ *a* of the base to ए *e*, and in the first person singular and the third person plural of the Parasmaipada anomalous changes take place, the potential of the first conjugation ends in the following terminations, before which the final अ *a* of the base is rejected:—

In the Parasmaipada. In the Âtmanepada.

SINGULAR.	DUAL.	PLURAL.	SINGULAR.	DUAL.	PLURAL.
1. एयम् eyam	एव् eva	एम् ema	एय् eya	एवहि evahi	एमहि emahi
2. एस् es	एतम् etam	एत् eta	एथास् ethás	एयायाम् eyáthám	एध्वम् edhvam
3. एत् et	एताम् etám	एयुस् eyus	एत् eta	एयाताम् eyátám	एरन् eran

Observation. In the Veda न *na* is often added to the अ *tha* and त *ta* of the second person plural Parasmaipada.

§ 78. Before these terminations the final अ *a* of the base undergoes the following changes:—

1. It is lengthened when followed by a termination beginning with व् *v*, or म् *m*, e.g. बोध + मि *bódha + mi*, 1st pers. sing. pres. Par., or + वस् *vas*, 1st pers. dual pres. Par. becomes बोधामि *bódhámi*, बोधावस् *bódhávas*.

2. It is dropped before any termination beginning with a vowel or diphthong, e.g. अबोध + अम् *ábodha+am* becomes अबोधम् *ábodham*, first sing. imperf. Par.

Exception to rule 2. With the इ *i* of the first person singular of the imperfect Âtmanepada and with the आ *á* of the second and third persons dual of the present, imperfect, and imperative Âtm. it coalesces to ए *e*, e.g. अबोध + इ *ábodha+i* becomes अबोधे *ábodhe*, बोध + आथे *bódha+áthe* (2^d du. pres. Âtmanep.) बोधथे *bódhethé*.

§ 79. In forming the special bases the general phonetic rules, § 14-18, must be remembered, e.g. कुर्द् *kurd*, I. 1, 'to play,' according to § 18 makes कूर्द् *kúrda*; दिव् *div*, I. 4, दीव्ये *dívye*.

§ 80. PARADIGMS OF THE FIRST CONJUGATION.

1. Of the first class: बुध् *budh*, 'to know,' special base बोध् *bódha*.

PRESENT.

Parasmaipada.

बोधामि	बोधावस्	बोधामस्
<i>bódhámi</i>	<i>bódhávas</i>	<i>bódhámas</i>
I know	We two know	We know
बोधसि	बोधथस्	बोधथ
<i>bódhasi</i>	<i>bódhathas</i>	<i>bódhatha</i>
Thou knowest	You two know	You know
बोधति	बोधतस्	बोधन्ति
<i>bódhati</i>	<i>bódhatas</i>	<i>bódhanti</i>
He knows	They two know	They know

Âtmanepada.

बोधे	बोधावहे	बोधामहे
<i>bódhe</i>	<i>bódhávahé</i>	<i>bódhámahé</i>
I know, etc., as in the Parasmaipada.		
बोधसे	बोधथसे	बोधथ्वे
<i>bódhase</i>	<i>bódhethé</i>	<i>bódhathvé</i>
बोधते	बोधत्वे	बोधन्ते
<i>bódhate</i>	<i>bódhete</i>	<i>bódhante</i>

Parasmaipada.		IMPERFECT.		Atmanepada.	
अबोधम्	अबोधाव	अबोधाम्	अबोधे	अबोधावहि	अबोधामहि
<i>abodham</i>	<i>abodhāra</i>	<i>abodhāma</i>	<i>abodhe</i>	<i>abodhāvahī</i>	<i>abodhāmahi</i>
I knew			I knew		
अबोधस्	अबोधतम्	अबोधत	अबोधयास्	अबोधयाम्	अबोधधम्
<i>abodhas</i>	<i>abodhatam</i>	<i>abodhata</i>	<i>abodhathás</i>	<i>abodhethám</i>	<i>abodhadhvam</i>
अबोधत	अबोधताम्	अबोधन्	अबोधत	अबोधताम्	अबोधन्
<i>abodhat</i>	<i>abodhatam</i>	<i>abodhan</i>	<i>abodhata</i>	<i>abodhetám</i>	<i>abodhanta</i>
IMPERATIVE.					
बोधानि	बोधाव	बोधाम्	बोधे	बोधावहि	बोधामहि
<i>bódhāni</i>	<i>bódhāra</i>	<i>bódhāma</i>	<i>bódhai</i>	<i>bódhāvahī</i>	<i>bódhāmahi</i>
May I know					
बोधे or	बोधतम्	बोधत or	बोधस्त्	बोधयाम्	बोधधम्
<i>bódha</i>	<i>bódhatam</i>	<i>bódhata</i>	<i>bódhasva</i>	<i>bódhethám</i>	<i>bódhadhvam</i>
बोधतात्		बोधतात्			
<i>bódhatat</i>		<i>bódhatat</i>			
बोधतु or	बोधताम्	बोधन्	बोधताम्	बोधताम्	बोधनाम्
<i>bódhatu</i>	<i>bódhatam</i>	<i>bódhan</i>	<i>bódhatam</i>	<i>bódhetám</i>	<i>bódhantam</i>
बोधतात्					
<i>bódhatat</i>					
POTENTIAL.					
बोधेयम्	बोधेव	बोधेम्	बोधेय	बोधेवहि	बोधेमहि
<i>bódheyam</i>	<i>bódheva</i>	<i>bódhema</i>	<i>bódheya</i>	<i>bódhevahī</i>	<i>bódhemahi</i>
I may, or I might know					
बोधेस्	बोधेतम्	बोधेत्	बोधेयास्	बोधेयाथाम्	बोधेधम्
<i>bódhes</i>	<i>bódhetam</i>	<i>bódheta</i>	<i>bódhethás</i>	<i>bódheyáthám</i>	<i>bódhेद्वम्</i>
बोधेत्	बोधेताम्	बोधेयुस्	बोधेत्	बोधेयाताम्	बोधेरन्
<i>bódhet</i>	<i>bódhetam</i>	<i>bódheyus</i>	<i>bódheta</i>	<i>bódheyatám</i>	<i>bódheran</i>

In the same way are inflected e.g. जि *ji*, 'to overpower,' special base जय॑ *jáya*, 1st sing. pres. Par. जयामि *jáyámi*, etc.; भू *bhú*, 'to become,' special base भव॑ *bháva*, 1st sing. pres. Par. भवामि *bhávámi*, etc.; सृ *sri*, 'to go,' special base सर॑ *sára*, 1st sing. pres. Par. सरामि *sárámi*, etc.; धे *dhe*, 'to drink,' special base धय॑ *dháya*, 1st sing. pres. Par. धयामि *dháyámi*, etc.; दै *dai*, 'to purify,' special base दाय॑ *dáya*, 1st sing. pres. Par. दायामि *dáyámi*, etc.; ज्यो *jyo*, अtm. 'to restrain,' special base ज्यव॑ *jyáva*, 1st sing. pres. अtm. ज्यव॑ *jyáve*, etc.; गद॑ *gad*, 'to speak,' special base गद॑ *gáda*, 1st sing. pres. Par. गदामि *gádámi*; चित् *chit*, 'to think,' special base चित् *chéta*, 1st sing. pres. Par. चितामि *chétámi*, etc.

2. Fourth class: नहू nah, 'to bind,' special base नह्य॑ náhya.

PRESENT.

Parasmaipada.		Ātmanepada.			
नह्यामि náhyámi	नह्यावस् náhyáras	नह्यामस् náhyámas	नह्य॑ náhye	नह्यावहि náhyávahé	नह्यामहि náhyámahe
नह्यसि náhyasi	नह्याथस् náhyáthas	नह्याथ náhyátha	नह्य॑से náhyase	नह्याये náhyethé	नह्याये náhyadhvé
नह्यति náhyati	नह्यातस् náhyatas	नह्यान्ति náhyanti	नह्य॑ति náhyate	नह्याति náhyete	नह्यान्ति náhyante

IMPERFECT.

अनह्यम् ánahyam	अनह्याव ánahyáva	अनह्याम ánahyáma	अनह्य॑ ánahye	अनह्यावहि ánahyávahé	अनह्यामहि ánahyámahe
अनह्यस् ánahyas	अनह्यतम् ánahyatam	अनह्यत ánahyata	अनह्याथस् ánahyathás	अनह्येथाम् ánahyethám	अनह्याधम् ánahyadhvam
अनह्यत ánahyat	अनह्यताम् ánahyatám	अनह्यन् ánahyan	अनह्यत ánahyata	अनह्येताम् ánahyetám	अनह्यत्त ánahyanta

IMPERATIVE.

नह्यानि náhyáni	नह्याव náhyáva	नह्याम náhyáma	नह्य॑ náhyar	नह्यावहि náhyávahé	नह्यामहि náhyámahe
नह्य॑ or náhyá	नह्य॑तम् náhyatam	नह्य॑त or náhyata	नह्य॑स्व náhyasva	नह्य॑याम् náhyethám	नह्याधम् náhyadhvam

नह्य॑तात् náhyatát		नह्य॑तात् náhyatát			
नह्य॑तु or náhyatú	नह्य॑ताम् náhyatám	नह्य॑न्तु náhyantu	नह्य॑ताम् náhyatám	नह्य॑ताम् náhyetám	नह्य॑ताम् náhyantám
नह्य॑तात् náhyatát					

POTENTIAL.

नह्य॑यम् náhyeyam	नह्य॑व náhyeva	नह्य॑म náhyema	नह्य॑य náhyeya	नह्य॑वहि náhyevahé	नह्य॑महि náhyemahé
नह्य॑स् náhyes	नह्य॑तम् náhyetam	नह्य॑त náhyeta	नह्य॑याथस् náhyethás	नह्य॑याथाम् náhyeyáthám	नह्य॑याधम् náhyedhvam
नह्य॑त náhyet	नह्य॑ताम् náhyatám	नह्य॑युस् náhyeyus	नह्य॑त náhyeta	नह्य॑याताम् náhyeyatám	नह्य॑यरन् náhyeran

नृत् nrit, special base नृत्य॑ nritya, 1st sing. pres. Par. नृत्यामि nrityámi, etc.; जीर्ण॑ jirñi, 'to grow old,' special base जीर्य॑ jírya, 1st sing. pres. Par. जीर्यामि jíryámi, etc.

3. Sixth class: तुद् *tud*, 'to strike,' special base तुद् *tudá*.

Parasmaipada.		PRESENT.		Âtmanepada.	
तुदामि <i>tudámi</i>	तुदावस् <i>tudávás</i>	तुदामस् <i>tudámas</i>	तुदे <i>tudé</i>	तुदावहि <i>tudávahé</i>	तुदामहि <i>tudámahe</i>
तुदसि <i>tudási</i>	तुदयस् <i>tudáyás</i>	तुदय <i>tudáya</i>	तुदसे <i>tudáse</i>	तुदस्ये <i>tudáshé</i>	तुदस्ये <i>tudáshé</i>
तुदति <i>tudáti</i>	तुदतस् <i>tudátas</i>	तुदन्ति <i>tudánti</i>	तुदते <i>tudáte</i>	तुदते <i>tudáte</i>	तुदन्ते <i>tudánte</i>
IMPERFECT					
अतुदम् <i>atudam</i>	अतुदाव <i>atudáva</i>	अतुदाम <i>atudáma</i>	अतुदे <i>atude</i>	अतुदावहि <i>atudávahé</i>	अतुदामहि <i>atudámahe</i>
अतुदस् <i>atudas</i>	अतुदतम् <i>atudatam</i>	अतुदत <i>atudáta</i>	अतुदयास् <i>atudathás</i>	अतुदेयाम् <i>atudéyahám</i>	अतुदध्यम् <i>atudádhvam</i>
अतुदत् <i>atudat</i>	अतुदताम् <i>atudatám</i>	अतुदन् <i>atudan</i>	अतुदत <i>atudata</i>	अतुदेताम् <i>atudetám</i>	अतुदन्त <i>atudánta</i>
IMPERATIVE.					
तुदानि <i>tudáni</i>	तुदाव <i>tudávú</i>	तुदाम <i>tudána</i>	तुदै <i>tudávai</i>	तुदावहै <i>tudávahai</i>	तुदामहै <i>tudámahe</i>
तुद् or <i>tudd</i>	तुदतम् <i>tudátam</i>	तुदत् or <i>tudáta</i>	तुदस्व <i>tuddásva</i>	तुदेयाम् <i>tudéyahám</i>	तुदध्यम् <i>tuddádhvam</i>
तुदतात् <i>tuddátat</i>		तुदतात् <i>tuddátat</i>			
तुदत् or <i>tuddátu</i>	तुदताम् <i>tuddátam</i>	तुदन्तु <i>tudánta</i>	तुदताम् <i>tuddátam</i>	तुदेताम् <i>tudétiám</i>	तुदन्ताम् <i>tudántam</i>
तुदतात् <i>tuddátat</i>					
POTENTIAL.					
तुदेयम् <i>tudéyam</i>	तुदेव <i>tudév</i>	तुदेम् <i>tudéma</i>	तुदेय <i>tudéya</i>	तुदेवहि <i>tudévahé</i>	तुदेमहि <i>tudémahe</i>
तुदेस् <i>tudés</i>	तुदेतम् <i>tudétiám</i>	तुदेत <i>tudéta</i>	तुदेयास् <i>tudéyahás</i>	तुदेयाधाम् <i>tudéyaháthám</i>	तुदेध्यम् <i>tudédhvam</i>
तुदेत् <i>tudét</i>	तुदेताम् <i>tudétiám</i>	तुदेयुस् <i>tudéyus</i>	तुदेत <i>tudéta</i>	तुदेयाताम् <i>tudéyahátam</i>	तुदेरन् <i>tudéran</i>

स्पृश् *spriç*, 'to touch,' special base स्पृश् *spriçá*, 1st sing. pres.
Par. स्पृशामि *spriçámi*, etc.

4. Verbs ending in the affix चय aya (tenth conjugational class, causals and denominatives) : वोधयं bodhaya, causal of बुध् budh, 'to know.'

PRESENT.

Parasmaipada.	Atmanepada.
वोधयामि bodháyámi	वोधयावस् bodháyávas
वोधयसि bodháyási	वोधयस् bodháyathas
वोधयति bodháyat	वोधयतस् bodháyatás
	वोधयामस् bodháyámas
	वोधयसि bodháyase
	वोधयति bodháyate
	वोधयावहि bodháyávahé
	वोधयेत्वे bodháyethé
	वोधयन्ते bodháyante
	वोधयामहि bodháyámaḥi
	वोधयेत्वे bodháyadhvé
	वोधयन्ते bodháyante

IMPERFECT.

अबोधयम् अबोधयाव abodhayaṁ abodhayaúva	अबोधयाम् अबोधये abodhaya má abodhaye	अबोधयावहि अबोधयामहि abodhaya vahé abodhaya maha
अबोधयस् अबोधयतम् अबोधयत abodhayas abodhaya tām abodhaya tā	अबोधयथास् अबोधयेथाम् अबोधयध्वम् abodhaya thás abodhaya ethám abodhaya dhvam	अबोधयथास् अबोधयेथाम् अबोधयध्वम् abodhaya thás abodhaya ethám abodhaya dhvam
अबोधयत् अबोधयताम् अबोधयन् abodhaya tāt abodhaya tām abodhaya n	अबोधयत् अबोधयत abodhaya tāt abodhaya tā	अबोधयताम् अबोधयन् abodhaya tām abodhaya n

IMPERATIVE.

वोधयानि bodháyáni	वोधयाव bodháyáva	वोधयाम bodháyáma	वोधयै bodháyávai	वोधयावहि bodháyávahé	वोधयामहि bodháyámaḥi
वोधयै or bodhaya	वोधयतम् bodhaya tām	वोधयत् or bodhaya tāt	वोधयस्त् bodhaya st	वोधयेयाम् bodhaya ethám	वोधयध्वम् bodhaya dhvam
वोधयतात् bodhaya tāt		वोधयतात् bodhaya tāt			
वोधयत् or वोधयताम् bodhaya tāt	वोधयन् bodhaya n				
वोधयतात् bodhaya tāt		वोधयताम् bodhaya tām	वोधयेयताम् bodhaya ethám	वोधयन्ताम् bodhaya n	
वोधयतात् bodhaya tāt					

POTENTIAL.

बोधयेयम् bodháyeyam	बोधयेव bodháyeva	बोधयेम bodháyema	बोधयेय bodháyaya	बोधयेवहि bodháyevahé	बोधयेमहि bodháyemahi
बोधयेस् bodháyesh	बोधयेतम् bodháyeta m	बोधयेत bodháyeta	बोधयेयास् bodháyethás	बोधयेयाथाम् bodháyeyáthám	बोधयेध्वम् bodháyedhvam
बोधयेत् bodháyet	बोधयेताम् bodháyeta m	बोधयेयुस् bodháyeyus	बोधयेत bodháyeta	बोधयेयाताम् bodháyeyatám	बोधयेन् bodháyean

चुर् chur, 'to steal,' base of the conjugation चोरये choraya,
1st sing. pres. Par. चोरयामि choráyámi, etc.

6. Verbs ending in derivative या (denominatives and frequentatives of the second form, and verbs in आया áyā, ईया iyā) : नमस्य namasyá 'to worship' (denominative from नमस् namas, 'veneration').

PRESENT.

Parasmaipada.

Âtmane pada.

नमस्यामि	नमस्यावस्	नमस्यामस्	नमस्ये	नमस्यावहि	नमस्यामहि
namasyámi	namásyávas	namásyámas	namásyé	namásyávahé	namásyámahe
नमस्यसि	नमस्यथस्	नमस्यथ	नमस्यसे	नमस्यथे	नमस्यधे
namasyási	namásyáthas	namásyátha	namásyáse	namásyáthé	namásyádhre
नमस्यति	नमस्यतस्	नमस्यन्ति	नमस्यते	नमस्यते	नमस्यन्ते
namasyáti	namásyátas	namásyánti	namásyáte	namásyáte	namásyánte

IMPERFECT.

अनंमस्यम्	अनंमस्याव	अनंमस्याम्	अनंमस्ये	अनंमस्यावहि	अनंमस्यामहि
ánamasyam	ánamasyává	ánamasyáma	ánamasye	ánamasyávahí	ánamasyámahe
अनंमस्यस्	अनंमस्यतम्	अनंमस्यत	अनंमस्यथास्	अनंमस्यथाम्	अनंमस्यधम्
ánamasyas	ánamasyatam	ánamasyata	ánamasyathás	ánamasyethám	ánamasyadhvam
अनंमस्यत्	अनंमस्यतास्	अनंमस्यन्	अनंमस्यत	अनंमस्यताम्	अनंमस्यन्त
ánamasyat	ánamasyatám	ánamasyata	ánamasyetám	ánamasyanta	ánamasyanta

IMPERATIVE.

नमस्यानि	नमस्याव	नमस्याम्	नमस्ये	नमस्यावहि	नमस्यामहि
namasyáni	namásyáva	namásyáma	namásyái	namásyávahí	namásyámahe
नमस्य or	नमस्यतम्	नमस्यत् or	नमस्यस्वे	नमस्येयाम्	नमस्यध्वम्
namasyá	namásyátam	namásyáta	namásyásva	namásyéthám	namásyádhvam
नमस्यतात्		नमस्यतात्			
namasyátát		namasyátát			
नमस्यतु or	नमस्यताम्	नमस्यन्तु	नमस्यताम्	नमस्येयाम्	नमस्यन्ताम्
namasyátu	namásyátam	namásyántu	namásyátm	namásyéyám	namásyántam
नमस्यतात्		नमस्यतात्			
namasyátát		namasyátát			

POTENTIAL.

नमस्येयम्	नमस्येव	नमस्येम्	नमस्येय	नमस्येवहि	नमस्येमहि
namasyéyam	namásyéva	namásyéma	namásyéya	namásyévahí	namásyémahe
नमस्येस्	नमस्येतम्	नमस्येत्	नमस्येयास्	नमस्येयाथाम्	नमस्येध्वम्
namasyés	namásyétam	namásyéta	namásyéthás	namásyéyáthám	namásyédhvam
नमस्येत्	नमस्येयाम्	नमस्येयुस्	नमस्येत्	नमस्येयाताम्	नमस्येरन्
namasyéti	namásyéyám	namásyéyus	namásyéta	namásyéyátm	namásyéran

7. Denominatives without affix: पितृ *pitṛi*, 'to behave like a father' (denominative from पितृ *pitṛi*, 'father'), special base पितर् *pitāra*.

PRESENT.

Parasmaipada.	Ātmanepada.
पितरामि पितरावस्	पितरामस्
<i>pitārami</i> <i>pitāravas</i>	<i>pitāramas</i>
पितरसि पितरथस्	पितरथ
<i>pitārasi</i> <i>pitārathas</i>	<i>pitārathu</i>
पितरति पितरतस्	पितरन्ति
<i>pitārati</i> <i>pitāratus</i>	<i>pitāranti</i>

IMPERFECT.

अपितरम् अपितराव	अपितराम् अपितरे	अपितरावहि अपितरामहि
<i>ápitaram</i> <i>ápitarāva</i>	<i>ápiturāma</i> <i>ápitare</i>	<i>ápitarāvahi</i> <i>ápitarāmahi</i>
अपितरस् अपितरतम्	अपितरत अपितरथास्	अपितरेथाम् अपितरध्वम्
<i>ápitaras</i> <i>ápitaratam</i>	<i>ápitarata</i> <i>ápitarathás</i>	<i>ápitarethám</i> <i>ápitaradhvam</i>
अपितरत अपितरताम् अपितरन्	अपितरत	अपितरेताम् अपितरन्त
<i>ápitarat</i> <i>ápitaratám</i>	<i>ápitaran</i> <i>ápitarata</i>	<i>ápitaretám</i> <i>ápitaranta</i>

IMPERATIVE.

पितराणि ¹	पितराव	पितराम्	पितरै	पितरावहै	पितरामहै
<i>pitārāni</i>	<i>pitārava</i>	<i>pitārāma</i>	<i>pitāra</i>	<i>pitāravahai</i>	<i>pitārāmahi</i>
पितरै or	पितरतम्	पितरत or	पितरस्त्रि	पितरेथाम्	पितरध्वम्
<i>pitāra</i>	<i>pitāratam</i>	<i>pitārata</i>	<i>pitārasva</i>	<i>pitārethám</i>	<i>pitāradhvam</i>
पितरतात्		पितरतात्			
<i>pitāratat</i>		<i>pitāratat</i>			
पितरतु or	पितरताम्	पितरन्तु	पितरताम्	पितरेताम्	पितरन्ताम्
<i>pitāratu</i>	<i>pitāratám</i>	<i>pitārantu</i>	<i>pitāratám</i>	<i>pitāretám</i>	<i>pitārantám</i>
पितरतात्					
<i>pitāratat</i>					

POTENTIAL.

पितरेयम्	पितरेव	पितरेम्	पितरेय	पितरेवहि	पितरेमहि
<i>pitāreym</i>	<i>pitāreva</i>	<i>pitārema</i>	<i>pitāreya</i>	<i>pitārevah</i>	<i>pitāremahi</i>
पितरेस्	पितरेतम्	पितरेत	पितरेयास्	पितरेयाथाम्	पितरेध्वम्
<i>pitāres</i>	<i>pitāretam</i>	<i>pitāreta</i>	<i>pitārethás</i>	<i>pitāreyáthám</i>	<i>pitāredhvam</i>
पितरेत्	पितरेताम्	पितरेयुस्	पितरेत	पितरेयाताम्	पितरेयन्
<i>pitāret</i>	<i>pitāretám</i>	<i>pitāreyus</i>	<i>pitāreta</i>	<i>pitāreyatám</i>	<i>pitāreyan</i>

¹ Cf. § 16.

Observation. The intelligent reader will not fail to notice that the six last Paradigms differ almost in the accent only from the first.

§ 81. ALPHABETICAL LIST OF ANOMALOUS BASES.

इच्छा I. 6	from the verb इष् 'to wish.'
चहच्छ I. 1 (? in the Veda I. 6)	„ „ „ चृ 'to go.'
चहतीय I. 1	„ „ „ चहत् 'to blame.'
कामय॑ I. 10	„ „ „ कम् 'to love.'
ज्ञात् I. 6	„ „ „ ज्ञात् 'to cut.'
क्राम॑ I. 1 {	„ „ „ क्रम् 'to go.'
क्राम्य॑ I. 4 {	„ „ „ क्रम् 'to go.'
झाम॑ I. 1 {	„ „ „ झम् 'to be sad.'
झाम्य॑ I. 4 {	„ „ „ झम् 'to be sad.'
ज्ञात्य॑ I. 4	„ „ „ ज्ञम् 'to endure.'
खिन्द॑ I. 6	„ „ „ खिन्द् 'to be distressed.'
गच्छ॑ I. 1	„ „ „ गम् 'to go.'
गिल (also regularly गिर) I. 6	„ „ „ गृ 'to swallow.'
गृह॑ I. 1	„ „ „ गुह् 'to hide.'
गोपाय I. 1	„ „ „ गुप् 'to protect.'
(आ) चाम॑ I. 1	„ „ „ चम् 'to drink' (but only when preceded by the preposition आ <i>a</i>).
च्छ॑ I. 4	„ „ „ छ्वे 'to cut.'
जम्भ॑ I. 1	„ „ „ जम् 'to gape.'
जाय॑ I. 4	„ „ „ जन् 'to be born.'
जिघ॑ I. 1 (Vedic)	„ „ „ हन् 'to kill.'
जिघ॑ I. 1	„ „ „ घा 'to smell.'
ताम्य॑ I. 4	„ „ „ तम् 'to be distressed.'
तिष्ठ॑ I. 1	„ „ „ स्था 'to stand.'
तृह॑ I. 6	„ „ „ तृंह् 'to hurt.'
दश॑ I. 1	„ „ „ दस् 'to bite.'
दाम्य॑ I. 4	„ „ „ दम् 'to tame.'
द्य॑ I. 4	„ „ „ दो 'to tie.'

धूम् I. 1	from the verb ध्ना 'to blow.'
धाव् I. 1 optionally	" " सृ 'to go.'
धूपाय I. 1	" " धूप 'to fumigate.'
पणाय I. 1	" " पण् } 'to praise.'
पनाय I. 1	" " पन् }
पश्य I. 1	" " दृश् 'to see.'
पिंश् I. 6	" " पिश् 'to form.'
पिव् } I. 1	" " पा 'to drink.'
पृच्छ I. 6	" " प्रक्ष 'to ask.'
भज् I. 6	" " भज् 'to fry.'
भश् I. 4	" " भेश् } 'to fall.'
भस् I. 4	" " भेस् }
भ्राम्य (also regularly भ्रस्य) I. 4	" " भ्रम् 'to whirl.'
मन् I. 1	" " मना 'to think.'
माद् I. 4	" " मद् 'to be glad.'
मेद् I. 4	" " मिद् 'to be unctuous.'
माज् I. 1	" " मृज् 'to clean.'
यच्छ् I. 1	" " { यम् 'to lift up,' and " " दा 'to give.'
रज् I. 1 } रज्य I. 4 }	" " रज् 'to colour.'
लिप्य I. 6	" " लिप् 'to anoint.'
लुप्य I. 6	" " लुप् 'to cut.'
विच् I. 6	" " व्यच् 'to deceive.'
विच्छाय I. 1	" " विक्ष् 'to go.'
विद्य I. 6	" " व्यध् 'to hurt.'
विन्द् I. 6	" " विद् 'to find.'
शाम्य I. 4	" " शम् 'to be tranquil.'
श्च I. 4	" " शो 'to sharpen.'
शीय I. 1 } शीय I. 6 }	" " शह् 'to fall.'
आम्य I. 4	" " अम् 'to be weary.'

ष्टीक् I. 1	from the verb ष्टिक् 'to spit.'
सज् I. 1	“ “ सज् ‘to adhere.’
सिञ् I. 6	“ “ सिञ् ‘to sprinkle.’
सीद् I. 1 } सीद् I. 6 }	“ “ सद् ‘to sit.’
स्य I. 4	“ “ सो ‘to destroy.’
स्वज् I. 1	“ “ स्वज् ‘to embrace.’

SECOND CONJUGATION.

§ 82. It is a characteristic peculiarity of the second conjugation, that the accent (acute) in most inflexions falls on the first syllable of the termination, and in the Potential of the *Ātmanepada* on the second, *e.g.* द्विष् *dvish*, II. 2, 'to hate,' with the termination of the 1st pl. pres. *Parasmaip*. (*cf.* § 73) द्विष्मस् *dvish-más*, with that of the 1st pl. pres. *Ātmanep*. द्विष्महे *dvish-máhe*, 1st sing. poten. *Ātm*. द्विषीय *dvish-íyá*.

There are, however, the following exceptions:—

1. The verbs which are conjugated in the *Ātmanepada* only never have the accent on the termination, *e.g.* श्री *śré*, II. 2, *Ātm*. 'to lie down,' in the 1st pl. pres. श्रेमहे *śré-máhe*.
2. In the augmented forms, according to § 74, the accent falls on the augment, *e.g.* 1st pl. imperf. Par. from द्विष् *dvish*, II. 2, अद्विष्म *á-dvish-ma*.
3. In the *present* and *imperfect singular* of the *Parasmaipada*, in the *first persons* singular, dual, and plural of the *imperative Parasmaipada* and *Ātmanepada*, and in the *third person singular* of the *imperative* of the *Parasmaipada*, formed by the termination तु *tu* (in the *Veda* optionally also in the *second person singular* and *plural Parasmaipada*, if not formed by तात् *tát*) the accent generally falls (except the *third conjugational class* and the *frequentatives* of the *first form*, *cf.* § 83, II. A. 2) on the syllable which precedes the termination and causes its vowel to be strengthened, *e.g.* द्विष् *dvish*, II. 2, in the 1st singular present

becomes, by changing इ *i* to the diphthong ए *e*, द्वैष्मि *dvésh-mi*, in the 1st sing. imperfect, when without augment, द्वैषम् *dvésh-am*, but when with augment, according to 2, अद्वैषम् *á-dvesh-am*. We shall call these forms strong forms.

§ 83. This conjugation comprises :—

I. The second, third, fifth, seventh, eighth, and ninth conjugational classes of the primitive verbs.

II. The frequentatives of the first form.

A. 1. In the second class the terminations of the first four verbal forms are attached immediately to the crude form of the verb. Thus the root द्विष् *dvish* is also the special base for the present, imperfect, imperative and potential. In the strong forms (*cf. § 82, 3*), a final radical इ *i* or ई *ī* before an affix beginning with a consonant is changed to ए *e*, before an affix beginning with a vowel to अय् *ay*,¹ e.g. वी *vī*, 'to go,' in 1st sing. pres. Par. वैमि *vé-mi*, in 1st sing. imperative Par. वायानि *váy-áni* (*cf. § 75*); a final उ *u* before consonants becomes औ *au*,² before vowels अव् *av*,¹ e.g. यु *yu*, 'to join,' यौमि *yaú-mi*, यावानि *yáv-áni*; a final चू *ri* becomes अर् *ar*,¹ e.g. जागृ *jágri*, 'to wake,' जागर्मि *jágár-mi*, जागराणि *jágár-áni* (with ण् *n* instead of न् *n*, agreeably to § 16). इ *i*, उ *u*, and चू *ri*, when followed by a single radical consonant only, are changed to ए *e*, औ *o*, and अर् *ar*,¹ e.g. द्विष् *dvish*, 1st sing. pres. Par. द्वैष्मि *dvésh-mi*, 1st sing. imperat. Par. द्वैषाणि *dvésh-áni*.

Observ. The verbs with final ऊ *ū*, which belong to this class, are irregular (*cf. § 108*).

2. The third class forms its special base for the present, imperfect, imperative, and potential, by reduplicating the verb, according to the general rules given in § 42-46, e.g. दा *dá*, 'to give,' ददा *dadá*. A radical चू *ri* or चू *ri*, however, is repre-

¹ *Guna*, p. 34, n.

² *Vridddhi*, p. 38, n.

sented in the reduplicated syllable by इ *i*, e.g. भृ *bhri*, 'to bear,' makes विभृ *bi-bhri*; पू प्रि *prī*, 'to fill,' पिपू *pi-prī*.

In the strong forms (§ 82, 3) the verbs of this class as well as the frequentatives of the first form (§ 41) change final इ *i* and ई *ī* before consonants to ए *e*, before vowels to अय् *ay*,¹ e.g. भी *bhī*, 'to fear,' special base विभी *bibhī*, in the 1st sing. pres. Par. विभेमि *bibhe-mi*, in the 1st sing. imperative Par. विभयानि *bibhay-āni*; final उ *u* and ऊ *ū* before consonants become ओ *o*, before vowels अव् *av*,¹ e.g. बोभू *bobhū*, frequentative of भू *bhū*, 'to become,' 1st sing. pres. Par. बोभोमि *bobho-mi*, 1st sing. imperative Par. बोभवानि *bobhav-āni*; final च्छ *ri* and च्छर *rī* become अर् *ar*,¹ e.g. भृ *bhri*, special base विभृ *bibhri*, 1st sing. pres. Par. विभर्मि *bibhar-mi*, 1st sing. imperative Par. विभराणि *bibhar-āni* (cf. § 16). इ *i*, उ *u*, and च्छ *ri*, when followed by a single radical consonant, are changed to ए *e*, ओ *o*, and अर् *ar*,¹ when the termination begins with a consonant, e.g. विभिद् *bebhid*, frequentative of भिद् *bhid*, 'to split,' in the 1st sing. pres. Par. विभेद्मि *bebhed-mi*; but when the termination begins with a vowel, or a vowel is inserted before it, they are left unchanged, e.g. 1st sing. imperative Par. विभिदानि *bebhid-āni*, 1st sing. pres. Par. with inserted ई *ī* (cf. § 84, 5) विभिदीमि *bebhid-ī-mi*.

In the forms which do not belong to the strong ones, that is to say, in all others except those which are enumerated § 82, 3:—

(a) A final radical आ *ā*, when followed by a termination beginning with a consonant, is changed to ई *ī*, e.g. हा *hā*, 'to leave,' special base जहा *jahā*, becomes in the 1st plur. pres. Par. जहीमस् *jahī-más*; when followed by a termination beginning with a vowel, the आ *ā* is rejected, e.g. जहा *jahā* with the termination अति *ati* (3^d plur. pres. Par. § 84, 2) becomes जहति *jah-ati*.

(b) Some verbs, enumerated in my 'Vollständige Grammatik,' § 154, 2, 2, ending in a compound consonant, the first member

¹ *Guṇa*.

of which is a nasal, drop the nasal, *e.g.* चोकुञ्च् *chokuhch*, frequentative of कुञ्च् *kurch*, 'to contract,' becomes in the 3^d dual pres. Par. चोकुञ्चत्स् *chokuh-tás* (with the termination तस् *tas*, § 73, before which च् *ch* is changed to क् *k* conformably to § 98, 1), in the 3^d plur. pres. Par. चोकुञ्चति *chokuch-ati*.

In the strong forms and in all those forms the terminations of which begin with a vowel, the accent (acute) generally falls on the reduplicated syllable, *e.g.* दा *dá*, 'to give,' special base ददा *dadá*, 1st sing. pres. Par. ददामि *dádá-mi*; भृ *bhri*, special base विभृ *bibhri*, 3^d plur. pres. Par. विभृति *bibhr-ati*.

3. The fifth class forms its special base by adding नु *nu* to the verb, *e.g.* चि *chi*, 'to arrange,' special base चिनु *chi-nu*. In many cases नु *nu* becomes णु *nu*, according to § 16.

In the strong forms the final उ *u* is changed before a consonant to ओ *o* (guna), चिनोमि *chi-no-mi*, before a vowel to अव् *av*, चिनवानि *chi-nav-áni*.

In the other forms the final उ *u* before vowels becomes व् *v*, and, if preceded by more than one consonant उव् *uv*, *e.g.* चिनु+अन्ति *chinu+anti* (3^d plur. pres. Par.) becomes चिन्वन्ति *chinu-anti*; आप्नु *ápnu*, special base of the verb आप् *áp*, 'to obtain,' with अन्ति *anti*, makes आप्नवन्ति *ápnuv-anti*.

4. The verbs of the seventh class form their special bases by inserting न *na* before the final radical in the strong forms, and न् *n* in all the others. In many cases न *na* becomes ण *na*, according to § 16. न् *n* before sibilants and ह् *h* is changed to Anusvára ̐, before gutturals to ङ् *n*, before palatals to ज् *h*, before linguals to ण् *n*, before labials to म् *m*. In the strong forms the acute falls on न *na* (ण *na*). For instance the special base of शिष् *cish*, 'to leave,' is in the strong forms शिनष् *cinash*, in others शिंष् *cíñsh*, *e.g.* शिनष्मि *cínash-mi*, 1st sing. pres. Par., शिंष्मस् *cíñsh-más*, 1st plur.; युज् *yuj*, 'to join,' makes in the strong forms युनज् *yunaj*, in others युञ्ज् *yujñ*, *e.g.* युञ्जिष्मि *yúñj-iṣm-i*. युञ्ज्मस् *yujñ-más*,

in the 2^d plur. pres. Par. युङ्कथ् *yunk-thá* (क् *k* instead of ज् *j* according to § 98, 1).

Observ. Verbs ending in a compound consonant the first element of which is a nasal, reject the latter in the strong forms, e.g. भञ्ज् *bhanij*, 'to break,' भुनञ्जि॑ *bhanáj-mi*; in all the other forms they have of course only one nasal, e.g. भञ्ज्मस् *bhanij-más*.

5. The eighth class forms its special base by adding उ *u* to the verb, which, as in the fifth, in the strong forms before consonants is changed to ओ *o*, before vowels to अव् *av* (guṇa), e.g. तन् *tan*, 'to stretch,' special base तनु॑ *tan-u*, in the 1st sing. pres. Par. तुनोमि॑ *tanó-mi*, in the 1st sing. imperative Par. तुनवानि॑ *tanáv-áni*. In the other forms the final उ *u* is changed before vowels to व् *v*, e.g. तनु॑+अन्ति॑ *tanu+anti* becomes तुन्वन्ति॑ *tanv-ánti*.

Observ. Verbs ending in single consonants optionally change a preceding इ॑ *i* to ए॑ *e*, उ॑ *u* to ओ॑ *o*, ऋ॑ *ri* to अर्॑ *ar* (guṇa), e.g. चरण्॑ *rin*, 'to go,' special base चरणु॑ *rinu*, or अरणु॑ *arṇu*.

6. The verbs of the ninth class form their special bases by subjoining ना॑ *ná* or णा॑ *ṇá* (according to § 16, and when preceded by छ्॑ *q*, as मृद॑ *mríd*, 'to pardon,' मृद्धा॑ *mríd-ṇá*) in the strong forms, नी॑ *ní* (or णी॑ *ṇí*) in the other, when the termination begins with a consonant, and न॑ *n* or ण॑ *n*, when it begins with a vowel, e.g. यु॑ *yu*, 'to join,' 1st sing. pres. Par. युनामि॑ *yu-ná-mi*, 1st plur. pres. Par. युनीमस्॑ *yu-ní-mas*, 2^d ..., 3^d ..., 3^d plur. pres. Par. युनन्ति॑ *yu-n-ánti*.

Observ. 1. A penultimate nasal of the root is rejected, e.g. मन्थ॑ *manth*, 'to churn,' special bases मध्ना॑ *math-ná*, मध्नी॑ *math-ní*, and मन्थ॑ *math-n*. A final long vowel is made short, except in क्री॑ *kri*, 'to buy,' प्री॑ *pri*, 'to love,' श्री॑ *cri*, 'to cook,' क्न॑ *kní*, 'to sound,' द्र॑ *drú*, 'to hurt,' e.g. पू॑ *pú*, 'to purify,' makes पुना॑ *pu-ná*, पुनी॑ *pu-ní*, पुन॑ *pu-n*; but क्री॑ *kri*, क्रीणा॑ *kri-ṇá* (§ 16), क्रीणी॑ *kri-ṇí*, क्रीण॑ *kri-ṇ*.

Observ. 2. In the Vedas the verbs belonging to this class often take the affix आय॑ *āyá*, instead of ना॑ *ná*, नी॑ *ní*, न॑ *n*, and follow

the first conjugation, e.g. मन्थ् *manth* (*cf.* Observ. I), मन्थाय् *math-áyá*.

B. Nearly all the changes to which the frequentatives of the first form are subjected before the conjugational terminations, have been described in § 83 II. A. 2. We may add now that in the forms which do not belong to the strong forms, the frequentatives, ending in nasals, lengthen a preceding short vowel, if the termination begins with त् *t*, थ् *th*, or ह् *h*, e.g. शंशम् *çamñçam*, frequentative of शम् *çam*, 'to be tranquil,' with तस् *tas*, the termination of the 3^d dual pres. Par., makes शंशान्तस् *çamñçán-tas*, (*cf.* § 95, 3). Some reject their final nasal (*cf.* my 'Kurze Sanskrit Grammatik,' § 206, 2, *c*, *β*).

§ 84. In the second conjugation the temporal augment has the same form and is prefixed according to the same rules as in the first (§ 74, I). The inflectional terminations differ from those given above (§§ 73-76) in the following particulars :—

1. In the third person plural of the present, imperfect, and imperative Âtmanepada, the न् *n* of the termination is dropped, e.g. द्विषते *dvish-áte*, अद्विषत *á-dvish-ata*, द्विषताम् *dvish-átám*.

2. In the third class and in the frequentatives :—

(a) The third person plural of the present and imperative Parasmaipada rejects the न् *n* of the termination, e.g. बेभिदति *bébhid-ati*, बेभिदतु *bébhid-atu*, from the frequentative of the verb भिद् *bhid*.

(b) The third person plural of the imperfect Parasmaipada substitutes उस् *us* for अन् *an*, before which a final radical इ *i* or ई *ii* is changed to अय् *ay*; उ *u* or ऊ *u* to अव् *av*; ऊ *ri* or ऊ *ri* to अर् *ar* (guna), e.g. अविभरस् *á-bibhar-us* from भृ *bhri*, II. 3.

Observ. The verbs of the second conjugational class, which end in आ *á*, optionally take उस् *us*, instead of अन् *an*, in the third person plural of the imperfect Parasmaipada, e.g. आ *yá*, 'to go,' may form with अन् *an*, अयान् *á-yán*, or with उस् *us*, अयुस् *á-yus* (*cf.* § 88).

3. In the second person singular of the imperative Parasmaipada, the verbs of the second, third, and seventh classes, and the frequentatives, if ending in any consonant except a nasal, र् *r*, or ल् *l*, attach to the special base the termination धि *dhi*, as अद् *ad*, II. 2, 'to eat,' अद्धि *ad-dhí*; युज् *yuj*, II. 7, 'to join,' युज्धि *yujg-dhí* (with ग् *g* instead of ज् *j*, according to § 99, 1).

The verbs of the second and third classes and the frequentatives ending in vowels or nasals, र् *r*, or ल् *l*, the verbs of the fifth class ending in consonants, and the verbs of the ninth class ending in vowels, attach हि *hi* to the special base, e.g. या *yá*, II. 2, 'to go,' याहि *yá-hí*; आप् *áp*, II. 5, 'to obtain,' आप्नुहि *ápnu-hí*; यु *yu*, II. 9, 'to join,' युनीहि *yuni-hí*.

The verbs of the eighth class and those of the fifth, the crude forms of which end in vowels, reject the termination, e.g. तन् *tan*, II. 8, 'to stretch ;' चि *chi*, II. 5, 'to arrange ;' special base and 2^d sing. imperative Parasm. तनु *tanú*, चिनु *chinú*.

The verbs of the ninth class, ending in consonants, attach no termination in the 2^d pers. sing. imperat. Parasm. and substitute आन् *áná* (where § 16 applies, आण् *áná*), for the characteristic of their class, e.g. मन्थ् *manth*, 'to churn,' मथान् *math-áná* (the penultimate nasal of the verb is dropped according to § 83, II. A. 6, Observ. 1).

4. The potential Parasmaipada takes the original terminations given in § 76, याम् *yám*, यास् *yás*, यात् *yát*, etc.

5. In the first frequentative the vowel ई *i* is optionally inserted before the terminations of the singular present, of the second and third persons singular of the imperfect, and of the third person singular of the imperative Parasmaipada in तु *tu*, e.g. बेभिद् *bebhid* makes in the 1st sing. pres. either बेभिद्धि *bebhed-mi*, or बेभिद्धीमि *bebhid-i-mi* (cf. § 83, II. A. 2), बोभू *bobhú*, frequentative from भू *bhú*, 'to become,' बोभोमि *bóbho-mi*, or बोभवीमि *bóbhav-i-mi*.

6. In the Vedas the त् *t* of the third person of the singular and plural Ātmanepada is often dropped, e.g. ईश्वे *iś-e* instead of ईश्वते

īç+te, which would become *īsh-te* (§ 98, 2, cf. my 'Vollständige Grammatik,' § 813, IV.).

7. The *उ u* of the characteristics of the fifth and eighth classes, when preceded by a single consonant, may be rejected before the terminations beginning with *व् v* or *म् m*, e.g. the special base of *तन् tan*, II. 8, *तनु+वस् tanu+vas*, makes *तनुवस् tanuvás*, or *तन्वस् tanvás*; the special base of *चि chi*, II. 5, *चिनु+मस् chinu+mas*, makes *चिनुमस् chinumás* or *चिन्वस् chinmás*.

8. An initial *स् s* of the termination is changed to *श् sh* agreeably to the rules given in § 17, e.g. *विभृ+स्व bibhṛi+sva* becomes *विभृष्व bibhṛishva*, 2^d sing. imperative Ātm. of *भृ bhṛi*, II. 3.

§ 85. The rules given in §§ 82-84, will enable the student to conjugate the verbs of the fifth, eighth, and ninth classes. We therefore proceed to give the paradigms:—

PARADIGMS OF THE FIFTH CONJUGATIONAL CLASS: *चि chi*, 'to arrange,' and *आप् āp*, 'to obtain.'

PRESENT.		IMPERFECT.	
Parasmaipada.	Ātmanepada.	Parasmaipada.	Ātmanepada.
<i>चिनोमि</i> <i>chinomí</i>	<i>चिनुवस्</i> <i>chinuvás</i>	<i>चिनुमस्</i> <i>chinumás</i>	<i>चिन्वे</i> <i>chinvé</i>
or <i>चिन्वस्</i> <i>chinvás</i>	or <i>चिन्वस्</i> <i>chinmás</i>		<i>चिनुवहे</i> <i>chinuvahé</i>
<i>चिनोषि</i> <i>chinoshi</i>	<i>चिनुथस्</i> <i>chinuthás</i>	<i>चिनुथ</i> <i>chinuthá</i>	<i>चिनुषे</i> <i>chinushé</i>
<i>चिनोति</i> <i>chinoti</i>	<i>चिनुतम्</i> <i>chinutám</i>	<i>चिन्वन्ति</i> <i>chinvánti</i>	<i>चिन्वाथे</i> <i>chinváthé</i>
			<i>चिनुते</i> <i>chinuté</i>
			<i>चिन्वते</i> <i>chinváte</i>
IMPERFECT.			
<i>अचिनवम्</i> <i>āchinavam</i>	<i>अचिनुव</i> <i>āchinuva</i>	<i>अचिनुम</i> <i>āchinuma</i>	<i>अचिन्वहि</i> <i>āchinvahi</i>
	or <i>अचिन्व</i> <i>āchinva</i>		or <i>अचिन्वहि</i> <i>āchinvahi</i>
<i>अचिनोस</i> <i>āchinos</i>	<i>अचिनुतम्</i> <i>āchinutám</i>	<i>अचिनुत</i> <i>āchinuta</i>	<i>अचिन्वाथास्</i> <i>āchinuthás</i>
			<i>अचिन्वाथास्</i> <i>āchinváthám</i>
<i>अचिनोत्</i> <i>āchinot</i>	<i>अचिनुताम्</i> <i>āchinutám</i>	<i>अचिन्वन्</i> <i>āchinvan</i>	<i>अचिन्वताम्</i> <i>āchinvátám</i>
			<i>अचिन्वत</i> <i>āchinvata</i>

IMPERATIVE.

Parasmaipada.

Âtmanepada.

चिनवानि	चिनवाव	चिनवाम	चिनवै	चिनवावहै	चिनवामहै
chinaváni	chinaváva	chinavámá	chinavai	chinavárahái	chinavámahái
चिनु	चिनुतम्	चिनुत	चिनुष्व	चिन्वाथाम्	चिनुष्वम्
chinú	chinutám	chinutá	chinuṣvá	chinváthám	chinuṣváthám
or चिनुतात्	or चिनुतात्				
chinutátt	chinutátt				
चिनुतु	चिनुताम्	चिन्वन्तु	चिनुताम्	चिन्वाताम्	चिन्वताम्
chinotu	chinutám	chinvántu	chinutám	chinváttám	chinvátám
or चिनुतात्					
chinutátt					

POTENTIAL.

चिनुयाम्	चिनुयाव	चिनुयाम्	चिन्वीय	चिन्वीयहि	चिन्वीमहि
chinuyámm	chinuyáva	chinuyámma	chinvíyá	chinvíyádhí	chinvíyámdhí
चिनुयास्	चिनुयातम्	चिनुयात	चिन्वीयास्	चिन्वीयायाम्	चिन्वीयम्
chinuyáss	chinuyáttam	chinuyáta	chinvíthás	chinvíyáthám	chinvíyáthám
चिनुयात्	चिनुयाताम्	चिनुयुस्	चिन्वीत	चिन्वीयाताम्	चिन्वीरन्
chinuyátt	chinuyáttam	chinuyús	chinvíttá	chinvíyáttam	chinvírána

सु *su*, 'to distil,' 1 sing. pres. Par. सुनोमि *sunómi*, Âtm. सुन्वे *sunvé*.

I shall give only those forms of the second paradigm, which differ from the preceding.

Present dual 1. Parasm. only आप्नुवस् *ápnuvás* (§ 84, 7), plur. 1. आप्नुमस् *ápnúmás*, 3. आप्नुवन्ति *ápnúvánti* (§ 83, 3). Âtman. sing. 1. आप्नुवे *ápnuvé*, dual 1. आप्नुवहै *ápnuváhe*, 2. आप्नुवाथे *ápnuváthé*, 3. आप्नुवते *ápnuváte*, plur. 1. आप्नुमहै *ápnúmáhe*, 3. आप्नुवते *ápnuváte*.

Imperfect dual 1. Parasm. आप्नुव *ápnava*, plur. 1. आप्नुम *ápnuma* 3. आप्नुवन् *ápnuvan*; Âtm. sing. 1. आप्नुवि *ápnúvi*, dual. 1. आप्नुवहि *ápnuváhi*, 2. आप्नुवाथाम् *ápnuváthám*, 3. आप्नुवाताम् *ápnuvátám*, plur. 1. आप्नुमहि *ápnúmahi*, 3. आप्नुवत *ápnuvata*.

Imperative sing. 2. Parasm. आप्नुहि *ápnuhí*, plur. 3. आप्नुवन् *ápnuvánu*; Âtman. dual 2. आप्नुवाथाम् *ápnuváthám*, 3. आप्नुवाताम् *ápnuvátám*, plur. 3. आप्नुवताम् *ápnuvátám*.

Potential Âtmanep. sing. 1. आसुवीय *āpnurīyé*, 2. आसुवीयास् *āpnurīthás*, etc., according to § 83, 3.

शक् *çak*, 'to be able,' 1 sing. pres. Par. शक्तोमि *çaknómi*, Âtm. शकुवे *çaknuvé*.

PARADIGM OF THE EIGHTH CLASS: तन् *tan*, 'to stretch.'

The verb तन् *tan* follows so strictly the analogy of the first paradigm of the fifth class, that it will be sufficient to give the first two persons.

PRESENT.		IMPERFECT.	
Parasm.	Âtmanep.	Parasm.	Âtmanep.
Sing. 1. तनोमि <i>tanómi</i>	तन्वे <i>tanré</i>	आतनवम् <i>ātanavam</i>	आतन्वि <i>ātanvī</i>
2. तनोषि <i>tanóshi</i>	तनुषे <i>tanushé</i>	आतनोस् <i>ātanos</i>	आतनुथास् <i>ātanuthás</i>
IMPERATIVE.		POTENTIAL.	
Sing. 1. तनवानि <i>tanaváni</i>	तनवै <i>tanvai</i>	तनुयाम् <i>tanuyám</i>	तन्वीय <i>tanvīyá</i>
2. तनु तनुतात् <i>tanú, tanutāt</i>	तनुष्व <i>tanushva</i>	तनुयास् <i>tanuyás</i>	तन्वीयास् <i>tanvīyás</i>

सन् *san*, 'to obtain,' 1 sing. pres. Par. सनोमि *sanómi*, Âtm. सन्वे *sanvē*.

PARADIGMS OF THE NINTH CLASS: यु *yu*, 'to join,' बन्ध *bandh*, 'to bind.'

PRESENT.		Âtmanepada.	
Parasmaipada.	Âtmanepada.	Parasmaipada.	Âtmanepada.
युनामि <i>yunámi</i>	युनीवस् <i>yunírvas</i>	युनीमस् <i>yunímás</i>	युने <i>yuné</i>
युनासि <i>yunássi</i>	युनीथस् <i>yuníthás</i>	युनीथ <i>yuníthá</i>	युनीषे <i>yuníshé</i>
युनाति <i>yunáti</i>	युनीतस् <i>yuníttás</i>	युनन्ति <i>yunánti</i>	युनीते <i>yuníte</i>
IMPERFECT.		IMPERFECT.	
अयुनाम् अयुनीव <i>áyunám áyunírva</i>	अयुनीम <i>áyuníma</i>	अयुनि <i>áyuni</i>	अयुनीवहि <i>áyunírvahi</i>
अयुनास् अयुनीथम् <i>áyunás áyunítham</i>	अयुनीत <i>áyuníta</i>	अयुनीथास् अयुनाथास् <i>áyuníthás áyunáthám</i>	अयुनीधम् <i>áyunídhvam</i>
अयुनात् अयुनीताम् <i>áyunát áyunítám</i>	अयुनन् <i>áyunan</i>	अयुनीत <i>áyunita</i>	अयुनाताम् <i>áyunátám</i>
			अयुनत <i>áyunatu</i>

Parasmaipada.		IMPERATIVE.		Âtmanepada.	
युनानि	युनाव	युनाम	युनै	युनावहै	युनामहै
<i>yunānī</i>	<i>yunāva</i>	<i>yunāma</i>	<i>yunāi</i>	<i>yunāvahai</i>	<i>yunāmaha</i>
युनीहि	युनीतम्	युनीत	युनीष्व	युनायाम्	युनीध्वम्
<i>yunīhi</i>	<i>yunītām</i>	<i>yunītā</i>	<i>yunīshvā</i>	<i>yunāyām</i>	<i>yunīdhvam</i>
or युनीतात्		or युनीतात्			
<i>yunītāt</i>		<i>yunītāt</i>			
युनात्	युनीताम्	युनन्तु	युनीताम्	युनाताम्	युनताम्
<i>yunātū</i>	<i>yunītām</i>	<i>yunāntu</i>	<i>yunītām</i>	<i>yunātām</i>	<i>yunātām</i>
or युनीतात्					
<i>yunītāt</i>					

POTENTIAL.

युनीयाम्	युनीयाव	युनीयाम्	युनीय	युनीवहि	युनीमहि
<i>yunīyām</i>	<i>yunīyāva</i>	<i>yunīyāma</i>	<i>yunīyā</i>	<i>yunīvah</i>	<i>yunīmaha</i>
युनीयास्	युनीयातम्	युनीयात्	युनीयास्	युनीयायाम्	युनीध्वम्
<i>yunīyās</i>	<i>yunīyātām</i>	<i>yunīyātā</i>	<i>yunīyās</i>	<i>yunīyāyām</i>	<i>yunīdhvam</i>
युनीयात्	युनीयाताम्	युनीयुस्	युनीत	युनीयाताम्	युनीरन्
<i>yunīyāt</i>	<i>yunīyātām</i>	<i>yunīyus</i>	<i>yunītā</i>	<i>yunīyātām</i>	<i>yunīrān</i>

For other paradigms look to § 83, II. A. 6, Observ.

The second paradigm बन्ध् *bandh* differs from the foregoing only in the first form of the second person singular of the imperative Parasmaipada, e.g. pres. sing. 1. Par. बन्धानि *badhnāmi* (cf. § 83, 6, Obs. 1), 2. बन्धासि *badhnāsi*; Âtm. 1. बन्धे *badhné*, 2. बन्धीषि *badhnishé*, imperfect Par. sing. 1. अबन्धाम् *ābadhnām*, 2. अबन्धास् *ābadhnās*, Âtm. 1. अबन्धि *ābadhni*, imperative Par. sing. 1. बन्धानि *badhnāni*, but 2. बन्धान *badhnā*, or बन्धीतात् *badhnītāt*.

स्तम्भ् *stambh*, 'to stop,' 1. sing. pres. Par. स्तम्भानि *stabhnāmi*, Âtm. स्तम्भे *stabhné*; 2 sing. imper. Par. स्तम्भान *stabhnā*.

§ 86. ALPHABETICAL LIST OF THE ANOMALOUS BASES OF THE FIFTH, EIGHTH, AND NINTH CLASSES.

करो special base in the strong forms, for all the other forms कुरु, except before terminations beginning with म्, व्, or य्, where कुर्,

of the verb क्र II. 8 'to make,' e.g. pres. sing. 1. करोनि 2. करोषि, 3. करोति, dual 1. कुर्वस्, 2. कुर्वथस्, 3. कुरुतस्, plur. 1. कुर्मस् 2. कुरुथ, 3. कुर्वन्ति, potential 1. कुर्याम्, etc.

क्षणु, क्षणो	special bases of the verb क्षण् II. 8 'to do.'
क्षुभ्ना, क्षुभ्नी, क्षुभ्न, without changing न् to ण्	
(§ 16)	" " " " " क्षुभ् II. 9 'to shake.'
खौना, खौनी, खौन्, or	
खुना, खुनी, खुन्	" " " " " खव् II. 9 (?)
गृह्णा, गृह्णी, गृह्ण्	" " " " " ग्रह् II. 9 'to take.'
जाना, जानी, जान्	" " " " " ज्ञा II. 9 'to know.'
जिना, जिनी, जिन्	" " " " " ज्ञा II. 9 'to grow old.'
तृष्णु, तृष्णो without changing न् to ण् (§ 16), but in the Veda regularly	
तृष्णो	" " " " " तृष् II. 5 'to satisfy.'
दभ्नु, दभ्नो	" " " " " दभ् II. 5 'to hurt.'
धिनु, धिनो	" " " " " धिन् II. 8 'to satisfy.'
शृणु, शृणो	" " " " " श्रु II. 5 'to hear.'
स्फभ्नु, स्फभ्नो	" " " " " स्फस् II. 5 }
स्कुभ्नु, स्कुभ्नो	" " " " " स्कुस् II. 5 } 'to stop.'
स्त्रभ्नु, स्त्रभ्नो	" " " " " स्त्रस् II. 5 }
स्तुभ्नु, स्तुभ्नो	" " " " " स्तुस् II. 5 }

PARADIGMS OF THE SECOND, THIRD AND SEVENTH CLASSES, AND
OF THE FREQUENTATIVES OF THE FIRST FORM.

§ 87. As the special bases of these verbs end in all letters, except अ a, ल् li, or ल् li, ए e, ऐ ai, and ओ o (cf. § 93 Obs.), it will be necessary, before giving the paradigms, to lay down the rules for the numerous phonetic changes which they undergo in receiving the inflectional terminations.

§ 88. A final आ á combines with an initial अ a or आ á to आ á, e.g. अया+अम् áyá+am makes अयाम् áyám (sing. 1. imperfect Parasm. from या yá II. 2, 'to go'), and with इ i, or ई ī,

to ए e. Before उ u, ए e, or ऐ ai it is rejected, e.g. अया+उस् áyá+us makes अयुस् áyus (cf. § 84, 2, Obs.)

§ 89. Monosyllabic bases ending in इ॒ i or ई॒ ī change their final to इय् iy before the terminations beginning with vowels, e.g. वी vi, II. 2, 'to go,' + अन्ति anti makes वियन्ति viy-anti. This rule applies also to those reduplicated bases, in which the इ॒ i or ई॒ ī is preceded by a compound consonant: thus the special base of ह्री hrī, II. 3, 'to be ashamed,' जिह्री jihrī+अति ati makes जिह्रियन्ति jihriy-ati, 3 plur. pres. Par. In all other reduplicated bases the final इ॒ i or ई॒ ī is changed to य् y. Thus the special base of भी bhī, II. 3, 'to fear,' विभी अति bibhī+ati makes विभ्यन्ति bibhy-uti.

§ 90. Final उ u and ऊ ū before vowels are changed to उव् uv, e.g. नु nu, II. 2, 'to praise,' + अन्ति anti. नुवन्ति nuv-anti, 3^a plur. pres. Par.

§ 91. A final च॒ ri before vowels becomes र् r, e.g. विभू bibhī (special base of भू bhī, II. 3, 'to bear') + अति ati, विभ्रति bibhr-ati.

§ 92. A final च॒ ri before vowels becomes इर् ir, or, if preceded by labials or व् v, उर् ur, e.g. तातृ tātrī, first frequentative from तृ trī, 'to cross,' + अति ati becomes तातिरति tātir-ati, पिप् piprī, special base of पृ prī, II. 3, 'to fill,' + अति ati would become पिपुरति pipur-ati.

§ 93. ऐ ai and ओ au, produced by the combination of the temporal augment with a uniliteral base (§ 74, 1), are changed before vowels to आय् áy and आव् áv, e.g. ऐ ai (from the verb इ॒ i, II. 2, 'to go') + अम् am becomes आयम् áy-am.

Observ. In common Sanskrit, verbs ending in radical ए e, ऐ ai, or ओ o do not belong to the second conjugation. In the Vedas and in the Epic poetry, however, they sometimes do. In this case their finals are changed to आ a and follow § 88.

§ 94. Radical इ॒ i and उ u before a consonantal group beginning with र् r are lengthened, e.g. चहूर् chahchur, frequentative of चर् char (§ 51) + मस् mas = चहूर्मस् chahchûr-más.

§ 95. 1. A final च॒ ri before consonants becomes ई॒ īr or, if

preceded by labials or व् *v*, ऊर् *úr*, e.g. तातृ *tátrī*, frequentative of तृ *trī*, + मस् *mas*, तातीर्मस् *tátrī-más*; पिप् *piprī*, special base of पृ *prī*, II. 3, would become पिपूर्मस् *piprī-más*.

2. Final य् *y* and व् *v* are rejected before any consonant, except य् *y*, e.g. तोतुर्व् *toturv*, frequentative from तुर्व् *turv*, 'to overcome,' + मस् *mas*, तोतूर्मस् *totúr-más* (cf. § 94).

3. A final म् *m* is changed to न् *n* before any consonant, except य् *y*, स् *s*, or ह् *h*, e.g. जंगम् *jañgam* (frequentative of गम् *gam*, 'to go') + मस् *mas* becomes जंगन्मस् *jañgan-más*.

§ 96. Before terminations beginning with स् *s*, त् *t*, थ् *th*, or ध् *dh* :—

1. Final aspirated consonants reject the aspiration, e.g. मामथ् *mámath*, first frequentative of मथ् *math*, 'to churn,' + सि *si* becomes मामत्सि *mámat-si*, लोलुभ् *lolubh*, frequentative of लुभ् *lubh*, 'to desire,' + धि *dhi* लोलुधि *lolub-dhi*.

2. Before ध् *dh* the surds क् *k* and ख् *kh* are changed to ग् *g*, द् *t* and छ् *th* to झ् *d* (cf. § 101), त् *t* and थ् *th* to द् *d*, प् *p* and फ् *ph* to ब् *b*; स् *s* may either become द् *d* or be rejected, e.g. चिकित् *chikit* (special base of कित् *kit*, II. 3, 'to perceive') + धि *dhi* makes चिकिद्धि *chikid-dhi*; आस् *ás*, II. 2, 'to sit,' + ध्वम् *dhvam* either आद्धम् *ád-dhvam* or आध्वम् *á-dhvam*.

3. Before स् *s*, त् *t*, and थ् *th* the sonants ग् *g* and ध् *gh* are changed to क् *k*, द् *d* and छ् *dh* to ट् *t* (cf. § 101), द् *d* and ध् *dh* to त् *t*, ब् *b* and भ् *bh* to प् *p*, e.g. अद् *ad*, II. 2, 'to eat,' + सि *si* makes अत्सि *át-si*. But when the verb ends in ध् *gh*, ध् *dh*, भ् *bh*, and the affix begins with त् *t* or थ् *th*, the former (according to 1) are changed to the corresponding unaspirated sonants, and the latter to ध् *dh*, e.g. लोलुभ् *lolubh* (frequentative of लुभ् *lubh*, 'to desire') + ध्स् *thas* or + तस् *tas* makes लोलुध्स् *lolub-dhás*.

4. When a final aspirated sonant, agreeably to 1-3, rejects its aspiration before स् *s* or ध्वम् *dhvam*, and the syllable containing the final aspirate begins with ग् *g*, छ् *d*, द् *d*, or ब् *b*, the latter are changed to the corresponding aspirated घ् *gh*, झ् *dh*, ध् *dh*, and

भ् *bh*, e.g. बोबोध् *bobodh* (strong form, § 83, II. A. 2, of बोबुध् *bobudh*, frequentative of बुध् *budh*) + सि *si* makes बोभोत्ति *bó-bhot-si*.

§ 97. Before a termination beginning with स् *s* :—

1. Final क् *ksh*, च् *ch*, छ् *chh*, ज् *j*, झ् *jh*, श् *ç*, ष् *sh*, and ह् *h* are changed to क् *k*, and the following स् *s*, agreeably to § 17, becomes ष् *sh*, e.g. चक् *chaksh*, II. 2, ‘to see,’ + से *se* becomes चक्षि *chák-she*; वच् *vach*, II. 2, ‘to speak,’ + सि *si* वक्षि *vák-shi*. When the syllable, ending in ह् *h*, begins with ग् *g*, द् *d*, or ब् *b*, these letters become aspirated, e.g. दोहि *doh* (strong form, § 83, II. A. 1, of दुह् *duh*, II. 2, ‘to milk’) + सि *si* makes धोक्षि *dhók-shi*.

2. Final न् *n* and म् *m* become *Anusvāra* ॒, or *Anunāsika* ॑, e.g. हन् *han*, II. 2, ‘to kill,’ + सि *si* makes हंसि *háñ-si*, or हंसि *há~s-i*.

§ 98. Before terminations beginning with त् *t* or थ् *th* :—

1. Final च् *ch*, ज् *j*, and झ् *jh* are changed to क् *k*, e.g. वच् *vach* + ति *ti* = वक्ति *vák-ti*, युज् *yuj*, special base of युज् *yuj*, II. 7, + था, युक्था *yunk-thá*.

2. Final क् *ksh*, छ् *chh*, and श् *ç* become ष् *sh*, after which त् *t* and थ् *th* are changed to the corresponding linguals द् *t* and द्ध् *th*, e.g. चक् *chaksh* + ते *te*, चष्टि *chásh-te*; पाप्रछ् *páprachh*, frequentative of प्रछ् *prachh*, ‘to ask,’ + था *tha*, पाप्रथा *páprash-thá*.

3. A final ह् *h* is rejected, but the following त् *t* or थ् *th* is changed to द् *dh*, and a preceding अ *a*, इ *i*, or उ *u* is lengthened, e.g. लेह् *leh*, strong form of लिह् *lih*, II. 2, ‘to lick,’ + ति *ti* makes लेह्दि *lédhi*; लिह् *lih* + थस् *thas*, or तस् *tas*, make लीढस् *lídhás*.

Exception. If the syllable ending in ह् *h*, begins with द् *d*, the ह् *h* is changed to ग् *g*, and the beginning त् *t* or थ् *th* to ध् *dh*, e.g. दुह् *duh* + थस् *thas*, or तस् *tas*, makes दुग्धस् *dug-dhás*; in other words ह् *h* is treated as if it was घ् *gh* (cf. § 96, 3).

§ 99. Before terminations beginning with ध् *dh* :—

1. Final च् *ch*, ज् *j*, and झ् *jh* are changed to ग् *g*, e.g. वच् *vach*, + धि *dhi* makes वग्धि *vag-dhí*.

2. Final क् *ksh*, छ् *chh*, श् *ç*, and ष् *sh* become छ् *d*, after which

ध् *dh* is changed to its corresponding lingual ह् *dh*, e.g. चक् *chaksh* + धे *dhve* makes चह्द्वै *chád-dhve*; द्विष् *dvish* + धि *dhi* द्विष्ठृ *dvid-dhí*.

3. A final ह् *h* is rejected, but the following ध् *dh* is changed to ह् *dh*, and a preceding अ *a*, इ *i*, or उ *u* is lengthened, e.g. लिह् *lih* + धि *dhi* makes लीढि *līdhi*. The special rule for syllables beginning with ह् *d* (§ 98, 3, Exc.) applies also here, e.g. दुह् *duh* + धि *dhi* makes दुधि *dugdhí*. When the termination begins with ध् *dhv*, and the syllable ending in ह् *h* with ग् *g*, ह् *d*, or ब् *b*, these letters become aspirated, e.g. दुह् *duh* + धे *dhve* makes धुग्धे *dhug-dhvé*.

§ 100. Before the termination हि *hi* of the second person of the imperative Parasmaipada a final न् *n* or म् *m* is changed to Anusvāra ̄ e.g. शंशम् *cañçam*, frequentative of शम् *çam*, 'to be tranquil,' makes शंशांहि *cañçáñhí* (§ 83, II. B).

§ 101. If a termination beginning with त् *t*, ध् *th*, or ध् *dh* is attached to a base ending in ट् *t*, ढ् *d*, or ण् *n*, त् *t* is changed to ट् *t*, ध् *th* to ढ् *th*, ध् *dh* to ह् *dh*, e.g. चोकोट् *chokot*, strong form of चोकुट् *chokut*, frequentative of कुट् *kut*, 'to make crooked,' + ति *ti* makes चोकोट्हि *chókot-ti*; चोकुट् *chokut* + थस् *thas*, चोकुट्हस् *chokut-thás*, + धि *dhi*, चोकुष्ठृ *chokud-dhí* (cf. § 96, 2); ईह् *id*, 'to praise,' + धे *dhve*, ईह्द्वै *id-dhve*, + ते *te*, ईत्वै *it-te* (cf. § 96, 3); पंपण् *panpan*, frequentative of पण् *pan*, 'to praise,' + ति *ti*, पंपण्ठि *páñpan-ti*, + धि *dhi*, पंपण्ठि *panpan-dhí* (cf. § 98, 2 and 99, 2 and 3).

§ 102. ALPHABETICAL LIST OF EXCEPTIONS TO THE RULES GIVEN IN §§ 96-101.

दोहृह् I. 4, 'to hurt,' optionally follows either the general rule, §§ 98, 3; 99, 3, or the special rule for roots beginning with ह् *d*, § 98, 3, Exc., § 99, 3, e.g. दोहृह् *dodruh*, frequentative, + थस् *thas* or तस् *tas* may become दोहृदस् *dodrúdhás* or दोहृग्धस् *dodrugdhás*, with the termination धि *dhi* दोहृधि *dodrúdhí* or दोहृग्धि *dodrug-dhí*.

नह I. 4, 'to bind,' changes ह *h* before स *s* to त *t*, e.g. नानह् *nánah*, frequentative, + सि *si* makes नानत्सि *nánat-si*; before त *t*, थ *th*, and ध *dh* to द *d*, after which त *t* and थ *th* become ध *dh*, e.g. नानह् *nánah* + अस् *thas* or तस् *tas* makes नानद्वस् *nánad-dhás*. In other words ह *h* is treated as if it was ध *dh*, cf. § 96, I, 3.

भज् I. 6, 'to fry,' changes ज्ज *jj* before स *s* to क् *k*, after which स *s* becomes श *sh* (§ 17); before त *t* or थ *th* to श *sh*, after which त *t* and थ *th* are changed to द *t* and दृ *th* (§ 98, 2); and before ध *dh* to दृ *d*, after which ध *dh* becomes दृ *dh* (§ 101), e.g. बाभज् *bábhrajj*, frequentative, + सि *si* makes बाभक्षि *bábhra-kshi*, + अस् *thas* बाभषस् *bábhra-sh-thás*, + तस् *tas* बाभषस् *bábhra-sh-tás*, + धि *dhi* बाभर्द्धि *bábhra-d-dhí*.

भाज् I. 1, अ॒त्म. 'to shine,' following the analogy of the preceding verb, changes ज् *j* before त *t* and थ *th* to श *sh*, before ध *dh* to दृ *d*.

मुह् I. 4, 'to be foolish,' follows the analogy of दुह्.

मृज् II. 2, 'to wipe,'

यज् I. 1, 'to sacrifice.' } follow the analogy of भाज्.

राज् I. 1, 'to shine,' }

लज्ज् I. 6, 'to be ashamed,' rejects the last consonant before terminations beginning with स *s*, त *t*, थ *th*, or ध *dh*, e.g. लालज् *lálajj*, frequentative, + ति *ti* makes लालत्ति *lálakti* (cf. § 97, 1).

वह् I. 1, 'to bear,' instead of lengthening अ *a*, agreeably to §§ 98, 3 and 99, 3, changes it to ओ *o*, e.g. वावह्, frequentative, + ति वावोडि.

प्रश्च I. 6, 'to cut,' rejects the last consonant before terminations beginning with स *s*, त *t*, थ *th*, or ध *dh*.

सह् I. 1, 'to bear,' changes अ to ओ, like वह्.

सृज् I. 6, 'to abandon,' follows the analogy of राज्.

क्षिह् I. 4, 'to love,' } follow the analogy of मुह्.

खुह् I. 4, 'to vomit,' }

§ 103. After bases ending in consonants, agreeably to § 13, the terminations of the second and third persons singular of the

imperfect Parasmaipada, viz. *s* and *t*, are rejected. But the final letters of the base undergo the following changes:—

I. A final consonant, preceded by a vowel or र् *r*, generally undergoes the same changes as before an affix beginning with स् *s* (cf. §§ 96 and 97), e.g. अयुनज् *ayunaj*, strong form (§ 83, II. A. 4) of युज् *yuj*, II. 7, with the temporal augment, becomes in both persons अयुनक् *ayunak* (cf. युनज् + सि *yunaj + si* = युनक्षि *yunakshi*, § 97, 1), अवर्वज् *avarvarj*, strong form of the frequentative वर्वज् *varvrij* (from वृज् *vrij*, 'to exclude') with the temporal augment, makes in both persons अवर्वक् *avarvark*, अदर्दभ् *adardarbh* (from the frequentative दर्दभ् *dardribh*, of दृभ् *dribh*, 'to string') would become अदर्धप् *adardharp* (cf. § 96, 1, 3, 4).

Exceptions. 1. The verbs ending in त् *t*, थ् *th*, द् *d*, or ध् *dh* in the second person may follow the general rule, or affix स् *s* after having rejected the dental, e.g. अवेद् *aved*, strong form of विद् *vid*, II. 2, 'to know,' with the augment, may become अवेत् *avet* or अवेस् *aves*, i.e. अवे: *aveh*, cf. §§ 13 and 28, Obs.; अपासर्ध् *apásardh*, frequentative of सर्ध् *spardh*, 'to contend with,' with the augment, either, according to the general rule, अपासर्त् *apásart*, or अपास्पार् *apáspar* (based on *apáspars* = *apáspar*, cf. § 15), अपासाः *apásäh*, §§ 13 and 28, Observ.

2. Verbs ending in स् *s*, in forming the second person, may follow the general rule, or change their final to त् *t*, e.g. from चकास् *chakás*, II. 2, 'to shine,' either अचकास् *áchakás* (अचका: *áchakáḥ*, §§ 13 and 28, Obs.) or अचकात् *áchakát*. In the third person the latter change must be effected, अचकात् *áchakát*.

3. Final क् *ksh*, छ् *chh*, श् *ç*, ष् *sh*, and ह् *h* are changed to ट् *t*, e.g. अपाप्रछ् *apáprachh*, frequentative of प्रछ् *prachh*, 'to ask,' with the augment, makes in the second and third persons of the imperfect Parasm. अपाप्रट् *ápáprat*. If the syllable ending in ह् *h*, begins with द् *d*, the ह् *h* is changed to क् *k* (cf. § 98, 3, Exc.), and if it begins with ग् *g*, द् *d*, or ब् *b*, these letters become aspirated (cf. § 97, 1), e.g. अलेह् *aleh*, strong form of लिह् *lih*, II. 2.

with the temporal augment, becomes अलेट् *álet*, अदोह् *adoh* of दुह् *duh*, II. 2, अधोक् *ádhok*. द्रुह् *druh*, मुह् *muh*, स्निह् *snih*, and स्नुह् *smuh*, optionally change ह् *h* to ट् *t* or क् *k*, and नह् *nuh* changes it to त् *t* (cf. § 102). The verbs दिश् *dic*, 'to show,' दृश् *driç*, 'to see,' मृश् *mriç*, and स्पृश् *spriç*, 'to touch,' must, and नश् *naç*, 'to perish,' may optionally change श् *ç* to क् *k*, e.g. अदर्दर्श् *adardarç*, from दर्दृश् *dardriç*, frequentative of दृश् *driç*, becomes अदर्दर्क् *adardark*. The verbs भज् *bhrajj*, भाज् *bhráj*, मृज् *mrijj*, चज् *yaj*, राज् *raj*, सृज् *srijj*, change their finals to ट् *t* (cf. § 102).

4. A final म् *m* is changed to न् *n*, e.g. अजंगम् *ajam̄gam*, frequentative of गम् *gam*, with the augment, makes अजंगन् *ájam̄gan*.

II. When the base ends in a compound consonant—except क्ष् *ksh* (for which cf. I. Exc. 3) or those which contain an र् *r* before any consonant of the first five classes except nasals (§ 1, IV.; cf. § 103, I.)—its final element is rejected, and the preceding undergoes the changes prescribed by the rules in I., e.g. अवावल् *avávalg*, frequentative of वल् *valg*, 'to go by leaps,' with the augment, becomes अवावल् *avával*; अजोघूर्ण् *ajoghárn*, frequentative of घूर्ण् *ghárn*, 'to reel,' becomes अजोघूर् *ajoghár*, i.e. अजोघूः *ajoghúh*, §§ 13 and 28, Obs. A nasal, thus becoming the final, is changed to न् *n*, e.g. अजेहिंस् *ajehin̄is*, frequentative of हिंस् *hiñis*, 'to hurt,' with the augment, becomes अजेहिन् *ajehin*. But the verbs छस् *dhváñs* and संस् *srañs*, 'to fall,' substitute त् *t* for it, e.g. असनीस्त् *ásanísrat*, second and third persons of the imperfect Parasm. of the first frequentative of संस् *srañs* (cf. § 51).

§ 104. PARADIGM OF THE SECOND CONJUGATIONAL CLASS:

लिह् *lih*, 'to lick.'

Parasmaipada.

PRESENT.

Âtmanepada.

लिह्मि	लिह्वस्	लिह्मास्	लिहि	लिह्वहै	लिह्महै
lēhmi	lihvás	lihmás	lihé	lihṛdhe	lihmāhe
लिह्कि	लीढस्	लीढ	लिचि	लिहाथै	लीढ्वै
lēkshu	līdhás	līdhá	līkshé	līkāthē	līdhvē
लिह्ठि	लीढस्	लिह्नित्	लीढि	लिहाति	लीढ्वते
lēdhī	līdhás	līhñitu	līdhé	līhātē	līhāte

IMPERFECT.

Parasmaipada.

Âtmanepada.

ଆଲେହମ	ଆଲିଙ୍କ	ଆଲିହା	ଆଲିହି	ଆଲିଙ୍କାହି	ଆଲିହାହି
alhem	alhra	alhma	alhi	alhrah	alhah
ଆଲେଟ	ଆଲୀଠମ	ଆଲୀଠ	ଆଲୀଠାସ	ଆଲିହାଥାମ	ଆଲୀଠମ
dlet	dliqham	dliqha	dliqhás	dlihathám	dlihvam
ଆଲେଟ	ଆଲୀଠାମ	ଆଲିହନ	ଆଲୀଠ	ଆଲିହାତାମ	ଆଲିହତ
dlet	dliqidám	dlihan	dliidha	dlihátam	dlihata

IMPERATIVE

लेहानि	लेहाव	लेहाम	लेहि	लेहावहै	लेहामहै
lēhāni	lēhāva	lēhāma	lēhāi	lēhāvahāi	lēhāmāhāi
लीढि or līdhī	लीढम् līdhām	लीढ or līdhā	लिल्ल līlīlā	लिहाठम् līhātām	लीढ़म् līdhām
लीढात् līdhāt		लीढात् līdhāt			
लेहु or lēhū	लीढाम् līdhām	लिहन्तु līhāntu	लीढाम् līdhām	लिहाताम् līhātām	लिहताम् līhātām
लीढात् līdhāt					

POTENTIAL

लिह्याम्	लिह्याव्	लिह्याम्	लिहीय	लिहीवहि	लिहीमहि
<i>lihyām</i>	<i>lihyāva</i>	<i>lihyāma</i>	<i>lihiyā</i>	<i>lihīvahī</i>	<i>lihīmāhi</i>
लिह्यास्	लिह्यात्म	लिह्यात्	लिहीथास्	लिहीथायाम्	लिहीधम्
<i>lihyās</i>	<i>lihyātma</i>	<i>lihyāta</i>	<i>lihīthās</i>	<i>lihīyāthām</i>	<i>lihīdhdm</i>
लिह्यात्	लिह्यात्माम्	लिह्युस्	लिहीत	लिहीथाताम्	लिहीरन्
<i>lihyāt</i>	<i>lihyātām</i>	<i>lihyus</i>	<i>lihīta</i>	<i>lihīyātām</i>	<i>lihīrān</i>

दुह *duh*, 'to milk,' 1 sing. pres. Par. दौह्मि *dóhmi*, Âtm. दुहे *duhé*.

§ 105. PARADIGM OF THE THIRD CONJUGATIONAL CLASS:

प्र प्रि, 'to fill.'

PRESENT.

पिपर्मि	पिपवस्	पिपमस्	पिप्रे	पिपवहे	पिपमहे
<i>piparmi</i>	<i>pipravás</i>	<i>pipramás</i>	<i>pipré</i>	<i>pipraváhe</i>	<i>pipramáhe</i>
पिपर्षि	पिपृथस्	पिपृथ	पिपृषे	पिप्राथे	पिपृष्वे
<i>piparshī</i>	<i>pipráthás</i>	<i>pipráthá</i>	<i>piprushé</i>	<i>pipráthē</i>	<i>pipráthvē</i>
पिपर्ति	पिपृतस्	पिप्रति	पिपृते	पिप्राते	पिप्रते
<i>piparti</i>	<i>pipratás</i>	<i>piprati</i>	<i>pipríté</i>	<i>pipráte</i>	<i>piprate</i>

IMPERFECT

Parasmaipada.

अपि॑परम्	अपि॑पृव्	अपि॑पृम्	अपि॑प्रि॒	अपि॑पृवहि॒	अपि॑पृमहि॒
ápiparam	ápipr̥va	ápipr̥ma	ápipri	ápipr̥vah	ápipr̥mahi
अपि॑पर् (०पः)	अपि॑पृतम्	अपि॑पृत	अपि॑पृथास्	अपि॑प्राथाम्	अपि॑पृध्वम्
ápipar, °pah	ápipr̥tam	ápipr̥ta	ápipr̥thás	ápipr̥thám	ápipr̥dhvam

अपि॑पर् (०पः)	अपि॑पृताम्	अपि॑पृस्	अपि॑पृत	अपि॑प्राताम्	अपि॑प्रत
ápipar, °pah	ápipr̥tám	ápipr̥s	ápipr̥ta	ápipr̥tám	ápipr̥tatu

IMPERATIVE.

पि॑पराणि॑	पि॑पराव	पि॑पराम्	पि॑परै	पि॑परावहि॒	पि॑परामहि॒
pi॑paráṇi	pi॑paráva	pi॑paráma	pi॑parai	pi॑parávah	pi॑parámahai
पि॑पृहि॒ or	पि॑पृतम्	पि॑पृत or	पि॑पृच्च	पि॑प्राथाम्	पि॑पृध्वम्
pi॑pr̥hi	pi॑pr̥tam	pi॑pr̥ta	pi॑pr̥shid	pi॑pr̥thám	pi॑pr̥dhvan
पि॑पृतात्		पि॑पृतात्			
pi॑pr̥tāt		pi॑pr̥tāt			
पि॑पृतु॒ or	पि॑पृताम्	पि॑प्रतु॒	पि॑पृताम्	पि॑प्रताम्	पि॑प्रताम्
pi॑pr̥tu	pi॑pr̥tám	pi॑pr̥tu	pi॑pr̥tám	pi॑pr̥tám	pi॑pr̥tám
पि॑पृतात्		पि॑पृतात्			
pi॑pr̥tāt		pi॑pr̥tāt			

POTENTIAL.

पि॑पृयाम्	पि॑पृयाव	पि॑पृयाम्	पि॑प्रिय	पि॑प्रीवहि॒	पि॑प्रीमहि॒
pi॑pr̥yám	pi॑pr̥yáva	pi॑pr̥yám	pi॑pr̥ya	pi॑pr̥vah	pi॑pr̥mahi
पि॑पृयास्	पि॑पृयातम्	पि॑पृयात	पि॑प्रीयास्	पि॑प्रीयाथाम्	पि॑प्रीध्वम्
pi॑pr̥yás	pi॑pr̥yátam	pi॑pr̥yáta	pi॑pr̥thás	pi॑pr̥yáthám	pi॑pr̥dhvam

पि॑पृयात्	पि॑पृयाताम्	पि॑पृयुस्	पि॑प्रीत	पि॑प्रीयाताम्	पि॑प्रीरन्
pi॑pr̥yāt	pi॑pr̥yátám	pi॑pr̥yus	pi॑pr̥ta	pi॑pr̥yátam	pi॑pr̥i an

ह्री॑ hrí, 'to be ashamed,' 1 sing. pres. Par. जि॑ह्रेमि॑ jíhrémi, 3

plur. जि॑ह्रियति॑ jíhriyati. पृ॑ pri, 'to fill,' 1 sing. pres. Par. पि॑पर्मि॑

píparmi, 1 dual पि॑पूर्वस्॑ pipúrvás, 3 plur. पि॑पुरति॑ pípurati.

§ 106. PARADIGM OF THE FREQUENTATIVE बोभू॑ bobhú (from भू॑ bhú, 'to become').

Parasmaipada.

PRESENT.

बोभौ॑मि or बोभौ॑वीमि		बोभू॑वस्		बोभू॑मस्
bóbhomi	bóbhavími	bóbhávás		bóbhámás
बोभौ॑वि॒ or बोभौ॑वीवि॒		बोभू॑व्यस्		बोभू॑व्य
bóbhoshi	bóbhavíshi	bóbhávthás		bóbhávthá
बोभौ॑ति॒ or बोभौ॑वीति॒		बोभू॑तस्		बोभौ॑वति॒
bóbhoti	bóbhavíti	bóbháta		bóbhavati

1 Cf. § 16.

Parasmaipada.

IMPERFECT.

अवौभवम्	
abobhavam	
अवौभवोऽस् or अवौभवीस्	
abobhos abobhavis	
अवौभोत् or अवौभवोत्	
abobhot abobhavit	

अवौभूव	
abobhūva	
अवौभूतम्	
abobhūtam	
अवौभूताम्	
abobhūtām	

IMPERATIVE.

वोभवानि	
bobhavāni	
वोभृहि or वोभतात्	
bobhṛhi bobhūtāt	
वोभीतु or वोभवीतु or वोभूतात्	
bobhītu bobhavītu bobhūtāt	

वोभवाव	
bobhavāva	
वोभूतम्	
bobhūtām	
वोभूताम्	
bobhūtām	

POTENTIAL.

वोभूयाम्	
bobhūyām	
वोभूयास्	
bobhūyās	
वोभूयात्	
bobhūyāt	

वोभूयाव	
bobhūyāva	
वोभूयातम्	
bobhūyātām	
वोभूयाताम्	
bobhūyātām	

§ 107. PARADIGM OF THE SEVENTH CONJUGATIONAL CLASS:
युज् yuj, 'to join.'

Parasmaipada.

PRESENT.

Ātmanepada.

युनज्जि	युनज्जस्	युनज्जम्	युन्ने	युनज्जहे	युनज्जन्वे
yunājji	yunājjas	yunājjam	yunānē	yunājvahē	yunājvāne
युनक्ति	युनक्तस्	युनक्त्य	युन्ने	युन्नात्ये	युन्नात्ये
yunākti	yunāktas	yunāktā	yunāktē	yunāktāthe	yunāktāthe
युनक्ति	युनक्तस्	युनक्त्यि	युन्ने	युन्नात्ये	युन्नात्ये
yunākti	yunāktas	yunāktānti	yunāktē	yunāktātē	yunāktātē

IMPERFECT.

अयुनज्जम्	अयुनज्ज	अयुनज्जम्	अयुन्नि	अयुनज्जहि	अयुनज्जमहि
áyunajjam	áyunajja	áyunajjma	áyunānī	áyunajvahī	áyunājvāni
अयुनक्	अयुनक्तम्	अयुनक्त्	अयुनक्त्यास्	अयुन्नात्याम्	अयुन्नात्याम्
áyunak	áyunktām	áyunkta	áyunktās	áyunātām	áyunātām
अयुनक्	अयुनक्तम्	अयुनक्त्	अयुनक्त्	अयुन्नात्याम्	अयुन्नात्याम्
áyunak	áyunktām	áyunkta	áyunkta	áyunātām	áyunātām

IMPERATIVE.

Parasmaipada.				Âtmanepada.	
युनजानि <i>yundjáni</i>	युनजाव <i>yundjáva</i>	युनजाम <i>yundjáma</i>	युनजै <i>yundjájai</i>	युनजावहै <i>yundjávahai</i>	युनजामहै <i>yundjámahai</i>
युङ्क्ति or <i>yungdhi</i>	युङ्क्तम् <i>yunktám</i>	युङ्क्ति or <i>yunktád</i>	युङ्क्त्वा <i>yunkhsvá</i>	युङ्क्ताथाम् <i>yungjáthám</i>	युङ्गध्वम् <i>yungdhwám</i>
युङ्क्तात् <i>yunktát</i>	युङ्क्तात् <i>yunktát</i>	युङ्क्तात् <i>yunktát</i>	युङ्क्ताम् <i>yunktám</i>	युङ्क्ताताम् <i>yungjáthám</i>	युङ्क्ताताम् <i>yungjáthám</i>
युङ्क्तु or <i>yundktu</i>	युङ्क्ताम् <i>yunktám</i>	युङ्क्तन् <i>yungjántu</i>	युङ्क्ताम् <i>yunktám</i>	युङ्क्ताताम् <i>yungjáthám</i>	युङ्क्ताताम् <i>yungjáthám</i>
युङ्क्तात् <i>yunktát</i>					

POTENTIAL.

युङ्ज्याम् <i>yungjyám</i>	युङ्ज्याव <i>yungjyáva</i>	युङ्ज्याम् <i>yungjyáma</i>	युङ्जीय <i>yungjiyá</i>	युङ्जीवहि <i>yungjihávahai</i>	युङ्जीमहि <i>yungjimáhái</i>
युङ्ज्यास <i>yungjyás</i>	युङ्ज्याताम् <i>yungjyáthám</i>	युङ्ज्यात् <i>yungjyáta</i>	युङ्जीयास <i>yungjiyáthás</i>	युङ्जीयाथाम् <i>yungjiháthám</i>	युङ्जीध्वम् <i>yungjiháthám</i>
युङ्ज्यात् <i>yungjyát</i>	युङ्ज्याताम् <i>yungjyáthám</i>	युङ्ज्यस् <i>yungjyás</i>	युङ्जीत <i>yungjítá</i>	युङ्जीयाताम् <i>yungjiháthám</i>	युङ्जीरन् <i>yungjihán</i>

रुध् *rudh*, 'to obstruct,' 1 sing. pres. Par. रुणधि
runádhmi, 1 dual रुन्धस् *rundhvás*. 2, 3 sing. imperf. अरुणत् *árunat*.

शिष् *cish*, 'to leave,' 1 sing. pres. Par. शिनश्वि
cináshmi, 1 dual शिष्वस् *cimshvás*, 2, 3 sing. imperf. अशिनद् *áśinat*.

हिंस *hiṁs*, 'to strike,' 1 sing. pres. Par. हिनस्ति
hinásmi, 1 dual हिंसस् *hiṁsvás*, 2 sing. imperf. अहिंस् *áhinas* (°नः: °nah) or अहिंनत् *áhinat*, 3 अहिंनत् *áhinat*.

§ 108. ALPHABETICAL LIST OF THE MOST REMARKABLE ANOMALOUS VERBS, SPECIAL BASES, CONNECTIVE VOWELS, FORMS OF THE SECOND, THIRD, AND SEVENTH CONJUGATIONAL CLASSES, AND OF THE FREQUENTATIVES (cf. § 102).

अ, connective vowel, see अह्, अन्, रह्, अस्, and स्प.

अह्, II. 2, 'to eat,' inserts अ before the terminations of the second and third persons singular of the imperfect Parasmaipada, आदस् *ād-a-s*, आदत् *ād-a-t*.

अन्, II. 2, 'to breathe,' 1. inserts इ *i* before any consonant

except य्, and अ् a or ई i in the second and third persons sing. of the imperfect Parasm., e.g. अनिनि án-i-mi, आनीस् án-i-s, or आनस् án-a-s.

2. After prepositions containing र् *r* changes its न् to ण्, e.g. प्र अनिति = प्राणिति (*cf.* § 16).

अस्, II. 2, 'to be,' 1. drops its vowel in any inflexion, except the singular present Parasmaipada, the whole imperfect, the first persons of the imperative, and the third person sing. of the imperative Parasmaipada in त्, e.g. 1 dual pres. Par. स्वस् (cf. § 82, 3).

2. Drops its *s* before the terminations of the second person beginning with *s* or *ध*, e.g. 2 sing. pres. असि.

3. Inserts दे before the terminations of the second and third persons singular of the imperfect Parasm., e.g. आसीस.

4. Makes एषि in the second person singular of the imperative Parasmaipada.

5. Changes its **s** to **h** before the termination of the first person sing. of the present Âtmanep., which becomes **त्वा** (*cf.* 1).

As this verb is of frequent occurrence I shall give the inflexions in detail.

PRESENT.

Parasmaipada.

Âtmanepada

अस्मि	स्वस्	स्मास्	हे	स्वहे	स्महे
असि	स्यस्	स्या	से	साथे	ध्ये
अस्ति	स्तस्	सन्ति	स्ते	साते	सते

IMPERFECT

ଆସମ୍	ଆସି	ଆସି	ଆସି	ଆସିଛି	ଆସିଛି
āśam	āśva	āśma	āśi	āśvah	āśmāh
ଆସିଥୁ	ଆସିଥୁ	ଆସିଥୁ	ଆସିଥୁ	ଆସିଥାମ୍	ଆଧିମ୍
āśis	āśtām	āśta	āśthās	āśāthām	ādhvam
ଆସିତୁ	ଆସିତୁ	ଆସିତୁ	ଆସିତୁ	ଆସିତାମ୍	ଆସିତ
āśit	āśitām	āśon	āśta	āśatām	āśata

IMPERATIVE.

Parasmaipada.			Âtmanepada.		
असानि	असाव	असाम	असै	असावहि	असामहि
ásáni	ásáva	ásáma	ásai	ásávahai	ásámahai
एधि or स्तात्	स्तम्	स्त् or स्तात्	स्त्	साथाम्	धम्
edhi	stāt	stám	stā	stāthām	dhām
अस्तु or स्तात्	स्ताम्	सन्तु	स्ताम्	साताम्	सताम्
astu	stāt	stām	stāntu	stātām	satām

POTENTIAL.

स्याम्	स्याव	स्याम्	सीध	सीवहि	सीमहि
syām	syāva	syāma	syād	syāvahī	syāmāhī
स्यास	स्यातम्	स्यात्	सीधास	सीधाधाम्	सीधम्
syās	syātām	syāta	syāthās	syādāthām	syādām
स्यात्	स्याताम्	स्युस्	सीत	सीधाताम्	सीरन्
syāt	syātām	syūs	syātā	syādātām	syārān

इ, connective vowel, see अन्, ईङ्, ईश्, ज्ञ, दरिद्रा, रुद्, अस्, स्वप्.
 इ, II. 2, 'to go,' is changed to य् (against § 89) before terminations beginning with a vowel, e.g. इ + अन्ति becomes यन्ति. But when combined with the preposition अधि, and in the signification 'to read' (Âtmanepada), it follows the rule prescribed in § 89, e.g. अधि । इये, 1 sing. present Âtm., अधीये.

इयर्, special base of the strong forms of चर् II. 3, 'to go;' य् is inserted in order to avoid the hiatus (cf. § 223).

ई, connective vowel, see अन्, अस्, तु, त्रू, रु, रुद्, अस्, स्तु, स्वप्.
 ईइ, II. 2, Âtmanepada, 'to praise,' and ईश्, II. 2, Âtm., 'to govern,' insert इ before the terminations सि, स्ति, धि, and धम्, e.g. ईडिषि, ईशिषि (cf. § 17).

ईश्, see the preceding.

उश्, see वश्.

जणौ or जणौ, base of the strong forms of जणु, II. 2, 'to cover,' in the singular present: the imperfect has only आणौ in the singular, e.g. 1 pres. जणौमि or जणौमि, but 2 imperfect only आणौसि (cf. § 83, II. A. 1).

एधि, see अस्.

घ्न, see हन्.

चकास्, II. 2, 'to shine,' rejects the न् of the termination of the third persons plural in the present and imperative Parasmaipada, and substitutes उस् for अन् in the third person plural of the imperfect Parasm., e.g. चकासति, चकासतु, अचकासुस् (cf. § 84, 2).

चंखन्, frequentative of खन्, 'to dig,' follows the rules for the frequentative of जन् given under जज्जन्.

चंखा, see under जज्जन्.

चंचुर्, frequentative of चर्, 'to go,' leaves the च unchanged in the first persons singular, dual, and plural of the imperative, and in the first person singular of the imperfect Parasmaipada; in the other strong forms (*i.e.* in the singular present Parasm., in the second and third persons of the imperfect Parasm., and in the third person of the imperative Parasm.) च follows § 94, e.g. 1 sing. of the imperative Par. चञ्चुराणि, 1 sing. present Par. चञ्चुर्मि.

चंखू, see under जज्जन्.

जच्, II. 2, 'to eat,' 1. rejects न् and takes उस् like चकास्, e.g. जचति, अजचुस्.—2. Inserts the vowels इ, ई, and अ like अन्, e.g. जच्चिमि, अजच्चीस् or अजच्चस्.

जंग, see जंगम्.

जंगम्, frequentative of गम्, 'to go,' 1. drops the radical अ before terminations beginning with a vowel, except the first persons of the imperative and the first person singular of the imperfect Parasm., e.g. जंगम् + अति = जंगमति, 3 plur. pres. Par.—2. Rejects its final म् before terminations beginning with त्, थ्, or ह्, except in the third person sing. of the present, e.g. जंगम् + थस् = जंगथस्, 2 dual pres. Par.

जंगम्, see जंगम्.

जंघ, जंघन्, जंघू, see हन्.

जज्जन्, special base of जन्, II. 3, 'to bring forth,' 1. drops its final न् and lengthens at the same time the preceding अ before terminations beginning with a consonant, except those of the singular present and imperfect Parasmaipada and the termination

तु of the third person singular of the imperative Parasm., e.g. जज्ञाथस्, 2 dual pres. Parasm.—In the potential this change is optional, e.g. जज्ञायाम् or जज्ञायाम्.—2. Rejects the radical च्च before terminations beginning with a vowel, except the first persons singular, dual, and plural of the imperative and the first person singular of the imperative Parasmaipada. The न् after ज् is changed to च् e.g. जज्ञन् + अति = जज्ञति 3 plur. pres. Parasm.

The same rules apply to जंजन्, the frequentative of जन्, e.g. जंज्ञाथस्, जंज्ञायाम् or जंज्ञायाम्, जंज्ञति; also—except the changing of न् to च्—to चंखन्, frequentative of खन्, e.g. चंखाथस्, चंखन्याम् or चंखायाम्, चंखति.

जज्ञा, जज्ञृ, जंजन्, जंज्ञा, जंज्ञृ, see जज्ञन्.

जहू, see जहा.

जहा, special base of हा, II. 3, 'to leave.' 1. In the second person singular of the imperative Parasmaipada आ may be left unchanged or be modified, according to the rule given in § 83, II. A. 2, or be changed to इ, जहाहि, जहीहि or जहिहि. 2. In the potential आ is rejected, जह्याम्.

जहि, see जहा and हन्.

जागृ, II. 2, 'to wake,' drops the न् and takes उस् like चकास्; before उस् the final च्च is changed to अर् (cf. § 84, 2), e.g. 3 plur. of the pres. Parasm. जायति, 3 plur. of the imperf. Par. अजागरूस्.

जागृहू, see जाग्रहू.

जाग्रहू, frequentative of ग्रहू, 'to take,' changes its medial र् to च्च, except in the singular of the present and imperfect Parasmaipada, the first persons singular, dual, and plural of the imperative, and the third person singular of the imperative Parasmaipada, if formed by the termination तु (cf. § 82, 3), e.g. 1 dual pres. Par.

जागृहूस्.

जाजी, see जाज्ञा.

जाज्ञा, frequentative of ज्ञा, 'to become old,' and of च्छो 'to restrain,' changes चा and चो to ई, except in the inflexions enumerated under जाग्रहू, e.g. 1 dual pres. Par. जाजीवस्.

जिहा, special base of **हा**, II. 3, 'to go,' with anomalous reduplication.

जुङ्ग, special base of **ङ्ग**, II. 3, 'to sacrifice,' takes in the second person singular of the imperative Parasmaipada the termination **धि**, जङ्गधि (against § 84, 3).

तवी, see **तु**.

तु, II. 2, 'to be strong,' may optionally insert ई before any termination beginning with a consonant, e.g. 1 sing. pres. Par. **तौमि** or **तवीमि** *tav-i-mi*, potential **तुयाम्** or **तुवीयाम्** (cf. §§ 83, II. A. 2 and 90).

तृणेह, strong form of the special base of **तृह**, II. 7, 'to injure,' before terminations beginning with a consonant, e.g. **तृणेह्नि**, **तृणेच्चि**, **तृणेद्धि**, but **तृणहानि**, **तृद्धस्**, **तृणङ्गस्**, etc.

तृह, see **तृणेह**.

ददृ, see **ददा**.

ददा, special base, and **दादा**, frequentative, of **दा**, II. 3, 'to give.' The final आ of these bases is rejected in all forms, except in the singular of the present and imperfect and the third person singular of the imperative Parasmaipada, formed by **तु**, e.g. 1 dual pres. **दद्वस्**, **दाद्वस्**, but 1 sing. pres. **ददामि**, **दादामि**.—In the second person sing. of the imperative Par. **ददा** makes **देहि**.

दध्, see **दधा**.

दधा, special base, and **दाधा**, frequentative, of **धा**, II. 3, 'to hold,' follow the analogy of **ददा** and **दादा**, e.g. **दध्वस्**, **दाध्वस्**; **दधामि**, **दाधामि**. Before terminations beginning with **त** or **थ** the ध् of **दध्** and **दाध्** is changed to **त** and the beginning **द** to **ध्**, e.g. **धत्वस्** (2 dual present Par.); regarding the change before **स** and **ष्व** cf. § 96, 1, 3, and 4, e.g. **धत्वे** (2 sing. pres. अत्म.), **धत्वेष्व** (2 plur. pres. अत्म.).—In the second person sing. of the imperative Par. **दधा** makes **धेहि**.

दरिद्रृ, see **दरिद्रा**.

दरिद्रा, II. 2, 'to be in distress,' 1. rejects its final आ before any termination beginning with or attached by a vowel, except

in the first person singular of the imperfect Parasmaipada.—2. Rejects the न् of the third persons plural of the present and imperative Parasmaipada and takes उस् in the third person plural of the imperfect Parasm. like चकास्, e.g. दरिद्रति, अदरिद्रस्.—3. Prefixes द् to the terminations beginning with a consonant, except in the singular of the present and imperfect Parasm. and in the third person singular of the imperative Par. in तु, e.g. 1 dual pres. Par. दरिद्रिवस् *daridr-i-vas* (*cf.* 1).

दरिद्रि, see दरिद्रा.

दर्हृश्, दरिद्रृश्, or दरीद्रृश्, frequentative of दृश् 'to see,' changes च्च (against § 83, II. A. 2) in the second and third persons singular present and the third person singular imperative Parasmaipada, when formed by तु, to र्, e.g. दर्देष्टि, दरिद्रेष्टि, or दरीद्रेष्टि (3 sing. pres. Par.)

दर्देष्टि, दरिद्रेष्टि, दरीद्रेष्टि, see दर्हृश्.

दादा, see ददा.

दाधा, see दधा.

दीधी, II. 2 अत्म., 'to shine,' changes its final ई before vowels to य् and drops it before the terminations of the potential, e.g. दीध्यते (3 plur. of the pres.), दीधीय (1 sing. of the potential).

देहि, see ददा.

द्विष्, II. 2, 'to hate,' in the third plural of the imperfect Parasm. optionally takes उस् instead of अन्, e.g. अद्विषुस् or अद्विषन्.

धेहि, see दधा.

नानश्, frequentative of नश्, 'to perish,' in the second person singular of the present Parasm. makes नानङ्ग्नि, in the third नानंष्टि, and in the third person singular of the imperative Parasm. नानंष्टु.

नेनिज्, special base of निज् II. 3, 'to clean,' with anomalous reduplication.

पंफुल्, frequentative of फल्, 'to burst.' The उ is left unchanged in the strong forms (against § 83, II. A. 2), e.g. first sing. of the pres. Par. पंफुल्म्.

बप्स्, बब्, see बभस्.

बभस्, special base of **भस्**, II. 3, ‘to eat,’ drops the radical **च्च**, and changes **भ** to **प**, when the termination begins with a vowel, except in the first person singular of the imperfect Parasmaipada and in the first persons of the imperative, *e.g.* **बप्ति**, 3 plur. pres. Par.—In the Veda **च्च** is rejected also before terminations beginning with a consonant, except in the singular of the present and imperfect Parasm. and before **तु** of the third person sing. of the imperative Par., and then **स्** also is lost, thus **बभस् + तम्** makes **बव्यम्** (*cf.* § 96, 3).

विभि, see **विभी**.

विभी, special base of **भी**, II. 3, ‘to fear,’ may optionally shorten the **ई** before the terminations beginning with a consonant, except in the singular of the present and imperfect Par. and before **तु** of the third person sing. imperative Par., where it is changed according to § 83, II. A. 2, *e.g.* **विभीवस्** or **विभिवस्**, 1 dual pres. Par.

ब्रू, II. 2, ‘to speak,’ prefixes **ई** to the terminations of the singular of the present, and the second and third persons singular of the imperfect Parasmaipada and the termination **तु** of the third person sing. of the imperative Par. *e.g.* **ब्रवीभि** (*cf.* § 83, II. A. 1).

मर्मृज्, see **मृज्**.

मामच्च, frequentative of **मच्च**, ‘to dive,’ makes in the second person singular of the pres. Par. **मामङ्ग्लि**, in the third **मामङ्ग्लि**, and in the third person singular of the imperative Par. **मामङ्गु**.

मार्ज्, see **मृज्**.

मिमा, special base of **मा**, II. 3, ‘to measure, to sound,’ with anomalous reduplication.

मृज्, II. 2, ‘to wipe,’ and its frequentative **मर्मृज्**, **मरिमृज्**, or **मरोमृज्**, changes **ऋ** to **आर्** in the singular of the present and imperfect Parasmaipada, in the first persons of the imperative, and before the termination **तु** of the third person of the imperative Parasmaipada; optionally also before all the other inflexions if the termination begins with a vowel, *e.g.* **माज्जि**, **मर्माज्जि**, **मृजन्ति** or **मार्जन्ति**, **मर्मृजति** or **मर्मार्जति** (*cf.* § 102).

घ्, see इ॑ 'to go.'

रवी, see र॑.

र॑, II. 2, 'to roar,' like तु॑, optionally inserts ई॑ before the terminations beginning with a consonant, e.g. रौमि॑ or रवीमि॑, रूयाम॑ or रवीयाम॑.

रू॑, II. 2, 'to cry,' like अन्॑, prefixes ई॑ to the terminations beginning with a consonant, except those of the potential, and ई॑ or अ॑ to the second and third persons of the imperfect Parasmaipada, e.g. रोदिमि॑, अरोदीस॑ or अरोदस॑.

वच्॑, II. 2, 'to speak,' is deficient of the third person plural of the present, according to others of all the third persons plural, or even of the whole plural.

वश्॑, II. 2, 'to desire,' changes व to उ॑, except in the strong forms (§ 82, 3), e.g. 1 dual of the pres. Par. उञ्चस॑, of the imperfect अौञ्च॑; but 1 sing. pres. वस्मि॑.

वाविध्, see वावध्.

वावध्॑, frequentative of वध्॑, 'to pierce,' substitutes वाविध्॑, except in the strong forms (§ 82, 3), e.g. वाविघ्स॑, अवाविघ्व॑, but वावध्मि॑.

विद्॑, II. 2, 'to know.' The present may be expressed by the perfect, but without reduplication, e.g. sing. 1. वेद॑, 2. वेत्य॑, 3. वेद॑, dual 1. विद॑, 2. विदयुस॑, etc. (cf. § 118). The third person plural of the imperfect takes the termination उस॑, instead of अन्॑, e.g. अविदुस॑.—The imperative Parasmaipada may be expressed by a periphrastic form, viz., by विदाम॑ combined with the imperative Parasmaipada of कृ॑, II. 8, 'to make,' e.g. 1 sing. विदां करवाणि॑ (cf. § 86).—Before the terminations of the third persons plural of the present, imperfect, and imperative Ātmanepada र॑ r may be inserted optionally, e.g. विदत्ति॑ vid-ate or विद्रत्ति॑ vid-r-ate, अविदत्ति॑ avid-ata or अविद्रत्ति॑ avid-r-ata.

विद्र॑, see विद॑.

वी॑, II. 2, 'to go,' changes (against § 89) ई॑ to य॑ in the third person plural of the imperfect Parasmaipada, e.g. अव्यन्॑.

वैविज्, special base of विज्, II. 3, 'to separate,' with anomalous reduplication.

वैविष्, special base of विष्, II. 3, 'to pervade,' with anomalous reduplication.

वैवी, II. 2, अ॒त्म. 'to go,' changes, like दीधी, the final ई to अ् before vowels and rejects it in the potential, e.g. वैव्यते, वैवीय.

श्य्, see श्री.

शाश्वास्, see शास्.

शास्, II. 2, 'to instruct,' I. rejects, like चक्रास्, the न् in the terminations of the third person plural and takes in the third person plural of the imperfect उस्, instead of अन्, e.g. शासति, अशासुस्.—2. शास् and its frequentative शाश्वास्, are changed to शिष् and शाश्विष् before terminations beginning with a consonant, except in the singular of the present and imperfect, and before तु of the third person singular of the imperative, e.g. शिष्वस्, शाश्विष्वस्.—3. The second person singular of the imperative is शाधि, शाश्वाधि.—आ शास्, that is to say शास्, combined with the preposition आ (§ 189), 'to bless,' is regular, e.g. 1 dual of the pres. Par. आ शास्वस्.

श्री, II. 2, अ॒त्म. 'to lie,' I. changes its ई before terminations beginning with a consonant to ए, before vowels to अ॒अ् (Guṇa), e.g. 1 sing. pres. श्रेष्ठे, 2 श्रेष्ठे, 3 श्रेते, etc.—2. Before the terminations of the third persons plural of the present, imperfect, and imperative ए is inserted, e.g. श्रेते *ce-r-ate* (3 plur. pres.), अश्रेत *ace-r-ata*.

श्वस्, II. 2, 'to breathe,' like अन्, prefixes ए to the terminations beginning with a consonant, except in the potential, and ई or अ् in the second and third persons of the imperfect Parasm., e.g. अश्विमि, अश्वसीस् or अश्वसस्.—The third person singular of the potential Parasmaipada follows the analogy of the first conjugation, असेत् (*cf.* § 77).

स्, see अस्.

संसन्, frequentative of सन्, 'to obtain,' follows the analogy of

जंजन् (cf. जजन्) in rejecting the न् and lengthening the radical अ, except in the potential, e.g. संसाध्यस्.

सर्वज्, सरिसृज् or सरीसृज्, frequentative of सृज्, 'to abandon,' changes अ् to र् in the second and third persons singular of the present and before the termination तु of the third person of the imperative Parasmaipada, e.g. सर्वस्ति (cf. दर्शन् and § 102).

सू, II. 2, अत्म. 'to bring forth,' changes अ् in the first persons of the imperative to उव् (against § 83, II. A. I), e.g. सुवै.

स्ववै, see स्व.

स्तु, II. 2, 'to praise,' like सू, optionally prefixes ई to the terminations beginning with a consonant, e.g. स्तौमि or स्वीमि, स्तुयाम् or स्तुवीयाम्.

स्वप्, II. 2, 'to sleep,' like अन्, prefixes ई to the terminations beginning with a consonant, except in the potential, and ई or अ् to those of the second and third persons of the imperfect Parasmaipada, e.g. स्वप्निमि, अस्वप्नीस् or अस्वप्नस्.

ह्, see हन्.

हन्, II. 2, 'to kill,' and जंघन्, its frequentative :

I. 1. Drop the final न् before terminations beginning with consonants (except म्, व्, य्, the singular of the present and imperfect, and the termination तु of the third person singular of the imperative Parasmaipada), e.g. हथस्, जंघथस्, 2 dual pres. Par.

2. Reject the radical अ् before terminations beginning with a vowel, except in the first person singular of the imperfect Parasm. and the first persons of the imperative, changing at the same time ह् to घ्, e.g. घन्ति, जंघति, 3 plur. of the pres. Par.

II. The second person singular of the imperative Parasmaipada of हन् is जहि.

III. After a preposition containing र् the न्, followed by व् or म् may optionally be changed to ण्, e.g. प्र हण्वस् or प्र हन्वस् (cf. § 16).

CONJUGATION OF THE LAST SIX VERBAL FORMS.

§ 109. These forms are derived from the crude forms of the primitive verbs, which are given in the Dictionaries, and from the derivative verbs, for which see §§ 39-62. We shall begin with the perfect.

FIFTH VERBAL FORM: PERFECT.

§ 110. There are two forms of the perfect, a reduplicated one and a periphrastic.

I. REDUPLICATED PERFECT.

§ 111. The reduplication of the base is effected according to the general rules given in §§ 42-46 and the following special rules:—

I. चर् *ri*, चर् *ri*, ल् *li*, and a final ए *e*, ऐ *ai*, and ओ *o* are represented in the reduplicated syllable by अ *a*, e.g. भृ *bhri*, 'to bear,' बभृ *babhri*; दृश् *driç*, 'to see,' ददृश् *dadriç*; पृ *pr̥i*, 'to fill,' पपृ *papr̥i*; क्लृप् *klip*, 'to be able,' चक्लृप् *chaklip*; धे *dhe*, 'to drink,' दधे *dadhe*; गै *gai*, 'to sing,' जगै *jagai*; शो *ço*, 'to sharpen,' शशो *çaco*.

Except. स्त्रृह् *str̥ih*, 'to hurt,' when conjugated, is changed to स्त्रीह् *střih*; the reduplicated form therefore, according to § 43, is तिस्त्रीह् *tistřih*.

II. Verbs beginning with अ *a* followed by a single final consonant, lengthen this vowel, e.g. अन् *an*, 'to breathe,' makes आन् *ān* (instead of *a-an*).

An initial आ *ā* is left unchanged, आप् *āp*, 'to obtain,' is also the base of the reduplicated perfect (for *a-āp*).

Initial इ *i* and उ *u* are lengthened, except in the strong forms, for which *cf.* § 114, e.g. इष् *ish*, 'to wish,' makes ईष् *īsh* (for *i-ish*); उष् *ush*, 'to burn,' ऊष् *ūsh* (for *u-ush*). But in the strong forms, in which the radical इ *i* is changed to ए *e*, or अय् *ay*, or आय् *āy*, उ *u* to ओ *o*, or अव् *av*, or आव् *āv*, इ *i* is reduplicated to

इय् *iy*, and उ *u* to उव् *uv*, e.g. इयेष् *iy-esh* (for *i-esh*), उवोष् *uv-osh* (for *u-osh*).

An initial आ *a* followed by more than one radical consonant, and an initial चू *ri*, are represented in the syllable of reduplication by आन् *án*, e.g. आङ् *aing*, 'to go,' makes आनङ् *án-aing* (for *a-aing* with न् *n* inserted in order to avoid the hiatus, and the vowel lengthened before the nasal, *cf.* the numerous analogies in the declension §§ 223, 4, and 229, 2 and 10, etc.) चूध् *ridh*, 'to grow,' आनृध् *án-ridh* (for *a-ridh*).

Verbs with an initial ई *i*, ऊ *u*, चू *ri*, ए *e*, ऐ *ai*, ओ *o*, or इ *i*, उ *u*, चू *ri* followed by more than one consonant, have no reduplicated perfect (*cf.* § 119).

§ 112. The following personal terminations are affixed to the base reduplicated according to the rules given in § 111.

Parasmaipada.

SINGULAR.	DUAL.	PLURAL.
आ <i>a</i> (औ <i>au</i> , <i>cf.</i> Obs. 1) इव् <i>iva</i> (उ <i>va</i> , <i>cf.</i> Obs. 2)	इम् <i>ima</i> (म <i>ma</i> , <i>cf.</i> Obs. 2)	
इथ् <i>itha</i> (थ <i>tha</i> , <i>cf.</i> Obs. 2)	आथुस् <i>athus</i>	आ <i>a</i>
आ <i>a</i> (औ <i>au</i> , <i>cf.</i> Obs. 1) अतुस् <i>atus</i>		उस् <i>us</i>

Âtmanepada.

ए <i>e</i>	इवहे <i>ivahé</i> (वहे <i>vahé</i> , <i>cf.</i> Obs. 2)	इमहे <i>imahé</i> (महे <i>mahe</i> , <i>cf.</i> Obs. 2)
इषे <i>ishe</i> (से <i>se</i> , <i>cf.</i> Obs. 2)	आये <i>āthe</i>	इध्ये <i>idhve</i> , इद्धे <i>idhve</i> (ध्ये <i>dhve</i> , द्धे <i>dhve</i> , <i>cf.</i> Obs. 2 and § 116)
ए <i>e</i>	आते <i>āte</i>	इरे <i>ire</i> (रे <i>re</i> , <i>cf.</i> Obs. 2)

Observ. 1. In the first and third pers. sing. Parasm. the termination औ *au* is subjoined to the verbs ending in आ *a*, ए *e*, ऐ *ai*, or ओ *o*, these vowels being rejected before it, *e.g.* दा *dá*, 'to give,' ददौ *dadau*, धे *dhe* दधौ *dadhau*, गै *gai* जगौ *jagau*, शौ *çou* शशौ *çacau* (*cf.* § 111, I).

Observ. 2. Many verbs must or may reject the इ *i* prefixed to the terminations of the second person singular, the first persons

dual and plural in the Parasmaipada and Âtmanepada, and of the second person plural Âtmanepada. When इ *i* is rejected, the termination of the second person singular in the Âtmanepada becomes से *se*, or, according to § 17, षे *she*, e.g. क्रि *kri*, 'to make,' चक्रि-व *chakri-va* (1 dual Par.), चक्रि-षे *chakri-she* (2 sing. Âtm.), छिल्द *klid*, 'to be moist,' चिल्लिदि-ष्वे *chiklid-i-dhve*, or चिल्लिद्धे *chiklid-dhve* (2 plur. Âtm.), चिल्लिदि-षे *chiklid-i-she*, or चिल्लिसे *chiklit-se* (2 sing. Âtm., conformably to § 96, 3).

In the second person singular Parasmaipada इ must be dropped after the verbs ending in चृ *ri*. After verbs ending in आ *á*, ए *e*, ऐ *ai*, ओ *o*, इ *i*, ई *í*, उ *u*, and some others (cf. my 'Kurze Grammatik,' § 213) it is rejected optionally.

When इ *i* is retained, final आ *á*, ए *e*, ऐ *ai*, and ओ *o* are rejected, e.g. दा *dá* makes ददाथ *dadá-tha* or ददिथ *dad-i-tha*. If the termination is subjoined without इ *i*, ए *e* ऐ *ai* and ओ *o* are changed to आ *á*, e.g. गै *gai* makes जगाथ *jagátha* or जगिथ *jag-i-tha*. Final consonants undergo the changes prescribed in §§ 96-102, and penultimate nasals those prescribed in § 83, II. A. 4, e.g. तञ्च *tanch*, 'to contract,' ततङ्कथ *tatañk-tha* (2 sing. Par.), ततङ्क्षे *tatañk-she* (2 sing. Âtm.), ततङ्ग-ष्वे *tatañg-dhve* (2 plur. Âtm.).

The rejection of इ *i* in the third person plural Âtmanepada occurs in the Vedic writings only.

§ 113. In the first and third persons singular Parasmaipada the accent (acute) falls on the radical syllable, in the forms ending in औ *au* on this diphthong, because it contains the radical vowel, e.g. भ्राम्य *bhrañç*, 'to fall,' ब्रह्मैश *ba-bhráñç-a*; दा *dá* दूदौ *da-daú*. In the second person sing. Parasm. it likewise falls on the radical syllable, when इ *i* is rejected, e.g. ददाथ *dadátha*; शक् *çak*, 'to be able,' शशक्थ *çacáktha*; but when इ *i* is retained, the accent may fall on any syllable, e.g. ददिथ *dáditha*, ददिथ *dadíthá*, or ददिथ *dadithá*.—In all other inflexions the accent falls on the first syllable of the termination, इ *i* not being counted, e.g. 1 dual Par. from तुद् *tud* 'to hurt,' तुतुदि-व *tutud-i-vá*.

In consequence of this accentuation, the radical syllable when it has the accent, that is to say in the singular Parasmaipada, is generally strengthened; when without it, that is to say in the dual and plural Parasmaipada and the whole Ātmanepada, it is very often weakened.

§ 114. I. In the strong forms, *i.e.* the singular Parasmaipada, the base undergoes the following changes:—

1. A medial अ a, when followed by a single radical consonant, ought to be lengthened in the third person singular Parasmaipada. In the first person this change is optional, *e.g.* पत् pat, 'to fall,' 3rd पपात् papāta, 1st पपत् papāta, or पपात् papāta.

2. A final इ i or ई ī is changed in the third person to आय् áy, in the first to अय् ay or आय् áy, in the second to ए e, or, when इ i is retained, अय् ay, *e.g.* चि chi, 'to arrange,' 3rd चिचाय् chichāy-a, 1st चिचय् chichay-a or चिचाय् chichāy-a, 2nd चिचेय् chiché-tha or चिचयिथ् chichay-i-tha.

3. A final उ u or ऊ ū is changed in the third person to आव् áv, in the first to अव् av, or आव् áv, in the second to ओ o, or when इ i is retained (*cf.* § 117, 3), to अव् av, *e.g.* दु du, 'to go,' 3rd दुदाव् dudāv-a, 1st दुदव् dudāv-a or दुदाव् dudāv-a, 2nd दुदोय् dudó-tha or दुदविथ् dudav-i-tha.

4. A final ऋ ri or ञू rī becomes in the third person आर् ár, in the first अर् ar or आर् ár, in the second अर् ar, *e.g.* क्रि kri, 'to make,' 3rd चकार् chakár-a, 1st चकर् chakár-a, or चकार् chakár-a, 2nd चकर्थ् chakár-tha.

5. A medial इ i followed by a single radical consonant is changed in the singular of the Parasmaipada to ए e, उ u to ओ o, ञू rī to अर् ar (Guṇa), *e.g.* तुद् tud, 1st तुतोद् tutód-a, 2nd तुतोदिथ् tutod-i-tha, 3rd तुतोद् tutód-a.

II. When the accent falls on the terminations, that is to say in the dual and plural Parasmaipada, in the whole Ātmanepada, and in the second person singular Parasmaipada, provided the termination is preceded by इ i, the base is weakened:—

1. In such instances as may be gathered from the alphabetical list of the anomalous forms in § 118.

2. In the verbs which contain a medial अ a between two single consonants, provided the first consonant is not व् v, and does not belong to those which are liable to be altered in the reduplicated syllable (§ 45, 1 and 2). These reject the reduplicated syllable and substitute ए e for the radical अ a in the whole ऐत्मनेपादा, in the dual and plural ऐत्रम्, and in the second pers. sing. ऐत्रम् when the termination is preceded by इ i, e.g. पच् pach, 1st sing. ऐत्म. पेचि pech-é, 2nd पेचिष्वि pech-िष्वि, 1st dual ऐत्रम् पेचिव pech-ivá, 2nd sing. ऐत्रम् पेचिथ pech-itha (or पपकथं papák-tha).

§ 115. The finals of the base undergo the following changes before the terminations:—

1. Final आ á, ए e, ऐ ai, and ओ o are rejected before terminations beginning with a vowel, e.g. दा dā, in 2nd dual ऐत्रम् दद्युस् dad-áthus, in 1st dual ददिव dad-ivá.

2. Final इ i and ई ī before terminations beginning with a vowel, are changed to य् y, but when preceded by a compound consonant to इय् iy, e.g. नी nī, 'to lead,' 1st dual ऐत्रम् निन्यिव niny-ivá, क्री kri, 'to buy,' चिक्रियिव chikriy-ivá.

3. Final उ u and ऊ ū before vowels become उव् uv, e.g. लू lū, 'to cut,' लुलुविव luluv-ivá.

4. A final चू ri before vowels becomes र् r, but, when preceded by a compound consonant, चर् ar; e.g. कृ kri, 2nd dual ऐत्रम् चक्रयुस् chakr-áthus, but स्मृ smri, 'to remember,' सस्मरयुस् sasmar-áthus.

5. A final चू ri becomes आर ar, e.g. कृ kri, 'to throw,' 2nd dual ऐत्रम् चकरयुस् chakar-áthus, 1st dual चकरिव chakar-ivá.

6. For the changes of final consonants cf. § 112, Obs. 2.

§ 116. Concerning the terminations:—

I. Cf. § 112, Obs. 2.

II. ष्वि dhve, the termination of the second person plural ऐत्मन् without इ i, becomes ष्वि dhve:—I. When preceded by इ d, e.g. व्रश्वि

vraçch, which, according to §§ 112, Obs. 2; 102 and 99, 2, is changed to व्रङ् *vrad*, makes व्रवङ्हे *vavrad-dhvē*.—2. After the verbs द्रु *dru*, 'to run,' स्रु *sru*, 'to flow,' स्तु *stu*, 'to praise,' क्रि *kri*, 'to make,' भ्रि *bhri*, 'to bear,' वृ *vri*, 'to choose, etc.,' and सृ *sri*, 'to go,' e.g. from क्रि *kri* चक्रिहे *chakri-dhvē*.—3. This change is optional, when the इ *i*, by which this termination is generally preceded, follows य् *y*, or र् *r*, ल् *l*, व् *v*, or ह् *h*, e.g. लूलुविहे *luluv-idhvē*, or लुलुविहे *luluv-idhvē*.

§ 117. PARADIGMS:—

1. Of verbs ending in आ *a*, ए *e*, ऐ *ai*, or ओ *o*: दा *da*, 'to give.'

Parasmaipada.

ददौ

dadau, I have given

ददिव

dadūv आ

ददिम

dadūm

ददाथ

dadātha or ददिथ

ददयुस्

dadāyus

दद

dadā

ददौ

dadāu

ददतुस्

dadātus

ददयुस्

dadāyus

Âtmanepada.

ददे

dadē

ददिवहे

dadūvahē

ददिषे

dadishē

ददाथे

dadāthē

ददै

dadē

ददते

dadātē

ददरे

dadārē

ख्या *khyā*, 'to proclaim,' चख्यौ *chakhyau*, चख्ये *chakhyé*.

The verbs ending in ए *e*, ऐ *ai*, or ओ *o* follow strictly the analogy of the preceding, e.g. from चै, जगौ, जगाथ or जगिथ, etc.

2. Of verbs ending in इ *i*, or ई *i*, (a) preceded by a single consonant: शि *ci*, 'to sharpen.'

Parasmaipada.

शिश्य

ciśyāya

शिश्यिव

ciśyirā

शिश्यम

ciśyamā

शिश्ये

ciśyé

Âtmanepada.

शिश्यवहे

ciśyūvahē

शिश्यमहे

ciśyūmāhe

or शिश्याय

ciśyāya

शिश्येथ

ciśyētha

शिश्ययुस्

ciśyāyus

शिश्य

ciśyā

शिश्यिषे

ciśyishē

शिश्याथे

ciśyāthē

शिश्यिष्वे

ciśyādhvē

or शिश्यिथ

ciśyāytha

शिश्याय

ciśyāya

शिश्ययुस्

ciśyāyus

शिश्यम

ciśyāmā

शिश्ये

ciśyé

शिश्याते

ciśyātē

शिश्यिरे

ciśyārē

नी 'to lead,' निनये or निनाये *nināya*, निन्ये *ninyé*.

(b) Preceded by a compound consonant: क्री *kri*, 'to buy.'

Parasmaipada.

Ātmanepada.

चिक्रिय चिक्रियिव चिक्रियम् चिक्रिये चिक्रियिवहै चिक्रियमहै
chikriyā *chikriyivā* *chikriyimā* *chikriyē* *chikriyivāhe* *chikriyimāhe*

or चिक्रिय

chikriyā

चिक्रिये चिक्रिययुस् चिक्रिय चिक्रियिषे चिक्रियार्थे चिक्रियधे
chikriyā *chikriyāthuS* *chikriyā* *chikriyishē* *chikriyāthē* *chikriyādhē*

or चिक्रियथ

chikriyāthā

चिक्रिय चिक्रियतुस् चिक्रियुस् चिक्रिये चिक्रियाते चिक्रियरे
chikriyā *chikriyātus* *chikriyūs* *chikriyē* *chikriyāte* *chikriyirē*

अरी *cri*, 'to cook,' शिश्रय or शिश्राय *cīcīrāya*, शिश्रिये *cīcīriyē*.

3. Of verbs ending in उ *u* or ऊ *ū*: दु *du* 'to go.'

दुदव॑ दुदुविव॑ दुदुविम॑ दुदुव॑ दुदुविव॑ दुदुविमहै
dudāvā *duduvivā* *duduvimā* *duduvā* *duduvivāhe* *duduvimāhe*

or दुदाव॑

dudāvā

दुदोर्य॑ दुदुवयुस् दुदुव॑ दुदुविषे दुदुवार्थे दुदुविधे
dudōrā *duduvayus* *duduvā* *duduvishē* *duduvārthē* *duduvādhē*

or दुदविष्य

dudavithā

दुदाव॑ दुदुवतुस् दुदुवुस् दुदुव॑ दुदुवाते दुदुविरे
dudāvā *duduvatūs* *duduvus* *duduvā* *duduvātē* *duduvirē*

Those which end in ऊ *ū* differ only in the second person singular Parasmaipada, where इ *i* must be retained, e.g. लू *lū*, लुलविथ *lulav-i-tha*.

यु *yu*, 'to join,' युयव॑ or युयाव॑, *yuyāva*, युयुव॑ *yuyuvē*; पू *pū*, 'to purify,' पुपव॑ or पुपाव॑, *pupāva*, पुपुव॑ *pupuve*.

4. Of verbs ending in ऋ *ri*, (a) preceded by a single consonant:

धृ *dhri*, 'to hold.'

दधर॑ or दधार॑ दध्रिव॑ दध्रिम॑ दध्र॑ दध्रिव॑है दध्रिमहै
dadhāra *dadhāra* *dadhrivā* *dadhrimā* *dadhrē* *dadhrivāhe* *dadhrimāhe*

दधर्थ॑ दध्रयुस् दध्र॑ दध्रिषे दधार्थे दध्रिधे or दध्रिधे
dadhrartha *dadhrayus* *dadhrā* *dadhrishē* *dadhrārthē* *dadhrīdhē* *dadhrīdhvē*

दधार॑ दध्रतुस् दध्रस् दध्र॑ दध्रिते दध्राते दध्रिरे
dadhāra *dadhratūs* *dadhras* *dadhrē* *dadhrātē* *dadhrirē*

हृ *hri*, 'to take,' जहर or जहार *jahāra*, जह्रै *jahre*.

(b) Preceded by a compound consonant: स्मृ *smṛi*, 'to remember.'

Parasmaipada.			Ātmanepada.		
सस्मरं	सस्मरित्वं	सस्मरित्वं	सस्मरे	सस्मरिवहं	सस्मरित्वहं
<i>sasmāra</i>	<i>sasmarītvā</i>	<i>sasmarītvā</i>	<i>sasmare</i>	<i>sasmarīvahē</i>	<i>sasmarītvahē</i>
or सस्मारं					
	<i>sasmāra</i>				
सस्मर्थं	सस्मरथुत्सं	सस्मर	सस्मरिष्वे	सस्मरार्थे	सस्मरिष्वे
<i>sasmarītha</i>	<i>sasmarāthūṣ</i>	<i>sasmarā</i>	<i>sasmarīshē</i>	<i>sasmarārthē</i>	<i>sasmarārthē</i>
or सस्मार्थं					
	<i>sasmarītha</i>				
सस्मारं	सस्मरतुसं	सस्मरसं	सस्मरे	सस्मरात्वे	सस्मरित्वे
<i>sasmāra</i>	<i>sasmaratūṣ</i>	<i>sasmarās</i>	<i>sasmare</i>	<i>sasmarātve</i>	<i>sasmarītvē</i>
or सस्मारं					
	<i>sasmāra</i>				
स्तृ <i>stri</i> , 'to spread,' तस्त्र or तस्मार <i>tastāra</i> , तस्त्रे <i>tastare</i> .					
5. Of verbs ending in चक्र ?ः कृ <i>kṛi</i> , 'to throw.'					
चकरं	चक्रित्वं	चक्रित्वं	चकरे	चक्रिवहं	चक्रित्वहं
<i>chakrāra</i>	<i>chakrītvā</i>	<i>chakrītvā</i>	<i>chakrē</i>	<i>chakrīvahē</i>	<i>chakrītvahē</i>
or चकारं					
	<i>chakāra</i>				
चक्रिथं	चक्रथुत्सं	चकर	चक्रिष्वे	चक्रार्थे	चक्रिष्वे
<i>chakrītha</i>	<i>chakrāthūṣ</i>	<i>chakrā</i>	<i>chakrīshē</i>	<i>chakrārthē</i>	<i>chakrīdhvē</i>
or चक्रिथं					
	<i>chakrītha</i>				
चकारं	चक्रतुसं	चक्रसं	चकरे	चक्रात्वे	चक्रित्वे
<i>chakāra</i>	<i>chakrātūṣ</i>	<i>chakrās</i>	<i>chakrē</i>	<i>chakrātve</i>	<i>chakrītvē</i>
or चकारं					
	<i>chakāra</i>				

6. Of verbs ending in consonants: शुच् *cuch*, 'to grieve.'

शुशोच्चं	शुशुचित्वं	शुशुचित्वं	शुशुचे	शुशुचिवहं	शुशुचित्वहं
<i>śuśochā</i>	<i>śuśuchītvā</i>	<i>śuśuchītvā</i>	<i>śuśuchē</i>	<i>śuśuchīvahē</i>	<i>śuśuchītvahē</i>
शुशोचिथं	शुशुचतुसं	शुशुच	शुशुचिष्वे	शुशुचार्थे	शुशुचिष्वे
<i>śuśochītha</i>	<i>śuśuchāthūṣ</i>	<i>śuśuchā</i>	<i>śuśuchīshē</i>	<i>śuśuchārthē</i>	<i>śuśuchīdhvē</i>

बुध् *budh*, 'to know,' बुबोध् *bubodha*, बुबुधि *bubudhe*.

7. Of verbs changing अ a to ए e, agreeably to § 114, II. 2:
तन् *tan*, 'to stretch.'

Parasmaipada.		Âtmanepada.	
ततन् ¹ or ततान् <i>tatána</i>	तेनिव <i>tenivá</i>	तेनिम <i>tenimá</i>	तेने <i>tené</i>
तेनिथ ¹ <i>tenitha</i>	तेनयुस <i>tenayus</i>	तेन <i>tená</i>	तेनिषि <i>tenishé</i>
ततान् <i>tatána</i>	तेनतुस <i>tenatus</i>	तेनुस <i>tenús</i>	तेनति <i>tenaté</i>

पच् *pach*, 'to cook,' पपच् or पपाच् *papācha*, पेचे *peche*.

§ 118. ALPHABETICAL LIST OF ANOMALOUS FORMS.

आनन्द् in the Veda is optionally used for आनन्द् (reduplicated base of आन्त् 'to anoint') in the weak forms (§ 114, II).

आनक्षि, reduplicated base of नक्षि 'to go,' e.g. 1 dual Parasmai-pada आनक्षिव.

आनस्, reduplicated base of अस् 'to pervade,' e.g. 1 singular
Âtmanepada आनस्ति.

आर, reduplicated base of चू 'to go,' e.g. 1 dual Par. आरिव.

आह्, reduplicated form of a lost verb (अह्), which furnishes only some persons of the reduplicated perfect of ब्रु 'to speak,' viz. Parasmaipada, singular 2. आत्य (cf. § 102, नह्), 3. आह्, dual 2. आहत्यस्, 3. आहत्यस्, plur. 3. आज्जस्.

इयज्, reduplicated base of यज् 'to sacrifice,' in strong forms (§ 114, I), i.e. the first and third persons singular Parasmaipada and optionally in the second, 1st इयज् or इयाज् (cf. ईज् and येज्).

ई॒ज्, reduplicated base of यज्, in weak forms (§ 114, II), i.e., the whole Ātmanepada, the dual and plural Parasmaipada, and optionally in the second person singular Parasmaipada, e.g. 1st dual Par. ई॒जि॒व (cf. ई॒यज्).

ईधू, reduplicated base of ईन् अत्मन् 'to kindle,' in the Veda, 1st or 3rd sing. ईधू.

ईय्, reduplicated base of इ॒ 'to go,' in the weak forms (§ 114, II), e.g. 1st dual Par. ईयिव iy-ivá; in the singular Par. regularly (cf. § 111, II., and 114, I. 2), e.g. in the 3rd person ईयाय iyāy-a-

¹ In the Veda also ततन्थं *tatāntha*.

उवच्, reduplicated base of वच् 'to speak,' in the singular of the Parasmaipada (cf. जच्), 3rd उवाच्.

उवद्, like the preceding, of वद् 'to speak,' उवाद् (cf. जद्).

उवप्, like the preceding, of वप् 'to sow,' उवाप् (cf. जप् and वैप्).

उवय्, like the preceding, of वे 'to weave,' but also regularly ववे e.g. 1st person उवय् or उवाय् or ववौ (cf. जव् and जय्).

उवश्, like the preceding, of वश् 'to desire' (cf. जश्).

उवस्, like the preceding, of वस् I. 1 'to dwell' (cf. जष्).

उवह्, like the preceding, of वह् 'to bear;' remember § 102 (cf. जह्).

जच्, reduplicated base of वच् 'to speak,' in the weak forms (§ 114, II.), 1st dual Par. उचिव (cf. उवच्).

जद्, reduplicated base of वद् 'to speak' (cf. उवद्), } in the weak
जप्, reduplicated base of वप् 'to sow' (cf. उवप्), } forms.

जय्, reduplicated base of वे 'to weave,' in the weak forms, but also regularly, 1st dual Par. उचिव or वचिव (cf. उवय् and जव्).

जर्णुनु, reduplicated base of जर्णु 'to cover.' In the second person singular Parasmaipada the termination is only इय, and the final च may optionally be changed to अव् or उव्, जर्णुनविथ or जर्णुनविथ; in the other forms उ is changed regularly, in the first person singular Parasmaipada to अव् or आव्, in the third to आव्, in all the rest to उव्; 3rd sing. Par. जर्णुनाव, 1st dual जर्णुनविव.

जव्, reduplicated base of वे 'to weave,' in the weak forms (§ 114, II.), 1st dual Par. उविव (cf. जय् and उवय्).

जश्, redupl. base of वश् (cf. उवश्). } in the
जष्, redupl. base of वस् (cf. उवस्), 1st dual Par. उषिव. } weak
जह्, redupl. base of वह् (cf. उवह्). } forms.

ग्रेष् may optionally be used as base of the perfect of ग्रन्थ 'to tie,' in the weak forms (§ 113, II.), 1st dual Par. ग्रेथिव, or regularly जग्रन्थिव.

चक्र, reduplicated base of छ 'to make,' has the initial इ of the personal terminations only in the third person plural Âtmanepada, e.g. 1st dual Par. चक्रव, but चक्रिरे *chakr-iré*.

चखू, reduplicated base of खन् 'to dig,' in the weak forms (§ 114, II.), e.g. चख्निव, 1st dual Par.

चस्करू, reduplicated base of क्न 'to make,' when combined with certain prepositions, after which it becomes स्क्न (cf. § 189, Observ. 4), e.g. 3rd sing. Par. सं चस्कार, 1st dual सं चस्करिव.

चिकि (and regularly चिचि), reduplicated base of चि 'to arrange,' 3rd singular Parasmaipada चिकाय or चिचाय.

जक्ष, reduplicated base of घस् 'to eat,' in the weak forms (§ 114, II.), 1st dual Par. जक्षिव.

जगल् or जगर्, reduplicated base of गृ 'to swallow.'

जगृहू, reduplicated base of ग्रहू 'to take,' in the weak forms (§ 114, II.), जगृहिव, 1st dual Par.

जग्म, like the preceding of गम् 'to go,' जग्मिव.

जघन्, reduplicated base of हन् 'to kill,' in the singular Parasmaipada, e.g. 3rd person जघान (cf. जघ्न).

जघ्न of हन् 'to kill,' in the weak forms (§ 114, II.), e.g. 1st dual Parasmaip. जघ्निव (cf. जघन्).

जजम्भ, reduplicated base of जभ् ऐtm. 'to gape,' 1st sing. जजम्भि.

जजागर्, and without reduplication (cf. § 47), जागर्, redupl. base of जागृ 'to wake,' 3rd sing. Par. जजागार or जागार, 1st dual जजागरिव or जागरिव.

जज्ञ, reduplicated base of जन् 'to bring forth,' in the weak forms (§ 114, II.), जज्ञिव, 1st dual Parasmaipada.

जागर्, see जजागर्.

जिगि, reduplicated base of जि 'to conquer,' 3rd sing. Par. जिगाय 1st dual Par. जिग्मिव.

जिघि of हि 'to go,' जिघाय, जिघिव.

जिज्या of ज्या, 'to become old,' जिज्यौ, जिज्यिव.

जिज्यो of ज्यो, ऐtm. 'to restrain,' 1st sing. ऐtm. जिज्ये.

जुगूह of गुह्, 'to hide,' in the first and third persons singular Parasmaipada, and in the second if इ is retained, 1st and 3rd sing. Par. जुगूह, 2nd जुगूहिय or जुगोढ़.

जुहः of है, 'to call,' e.g. 3rd singular Par. जुहाव, 1st dual जुङ्गविव.

जेर् of जृ, to grow old,' may optionally be used as base of the weak forms (§ 114, II.), 1st dual Parasm. जज्जिव् or जेरिव्.

तल्, Vedic reduplicated base of तन्, 'to stretch,' in the weak forms (§ 114, II.), e.g. 2nd sing. अत्म. तलिषि.

तच्चप्, reduplicated base of तृप् 'to satisfy,' in the second person singular Parasmaipada, when without इ, तच्चप्य, or regularly ततप्य्य and ततपिष्य.

तस्म्, Vedic reduplicated base of स्म् 'to stop,' in the weak forms (§ 114, II.), तस्मभत्स्, 3rd dual Par.

तिष्ठिव्, reduplicated base of ठिव् 'to spit,' also regularly टिष्ठिव्.

तिष्ठीव्, reduplicated base of ठीव् 'to spit,' also regularly टिष्ठीव्.

तुष्टि, reduplicated base of त्सु 'to praise,' retains इ only in the termination of the third person plural अत्मानेपाद, e.g. 1st dual Par. तुष्टुव्.

तेर्, reduplicated base of तृ 'to cross,' in the weak forms (§ 114, II.), तेरिव्, 1st dual Par.

चैप्, reduplicated base of चप् 'to be ashamed,' in the same inflexions, चैपिव्.

चैस् (?), reduplicated base of चस् 'to fear,' optionally in the same inflexions, तच्चसिव or चैसिव.

ददह्, reduplicated base of दह् 'to give' (against § 114, II. 2), ददुदिव्.

ददृश्, reduplicated base of दंश् 'to bite,' optionally in the weak forms (§ 114, II.), ददंशिव or ददृशिव.

दद्रूप्, reduplicated base of दृप् 'to burst,' optionally in the weak forms (§ 114, II.), e.g., दद्रूरिव or ददृदिव्.

दद्रूप्, reduplicated base of दृप् 'to be proud,' optionally in the second person singular Parasmaipada, when without इ, दद्रूप्य or ददृप्य्य or ददृपिष्य.

दद्रृश्, reduplicated base of दृश् 'to see,' in the second person singular Parasmaipada, when without इ, दद्रृष्ट (or ददृश्य).

दिगि, reduplicated base of दे अत्म. 'to protect,' 1st sing. दिग्ये.

दिदीय्, reduplicated base of दी अत्म. 'to go to ruin,' 1st sing. दिदीये.

दिद्युत्, reduplicated base of द्युत् अ॒त्म. ‘to shine,’ दि॒द्युते.

दुद्धु, reduplicated base of दृ॒ु ‘to run,’ retains the दृ॒ of the terminations only in the 3rd pers. plural अ॒त्म.; e.g. दुद्धुव, but दुद्धुवि॒रे.

देभ्, reduplicated base of दस्य् ‘to hurt,’ optionally in the weak forms (§ 114, II.), दे॒भि॒व or दु॒द्भि॒व.

ननश्, reduplicated base of नश् ‘to perish,’ in the second person singular Parasmaipada when without इ, ननश् (or नैश्यथ, § 114, II. 2).

पस्त्, reduplicated base of पत् ‘to fall,’ in the Veda, in the weak forms (§ 114, II.), पत्ति॒म.

पस्त्, reduplicated base of पन् अ॒त्म. ‘to praise,’ likewise in the Veda, पस्ति॒.

पप्र्, reduplicated base of पृ॒ ‘to fill,’ optionally in the weak forms (§ 114, II.) e.g. पप्रि॒व or पप्रि॒व.

पिष्य्, reduplicated base of प्याय् अ॒त्म. ‘to be exuberant,’ पि॒ष्यि॒.

फेण्, reduplicated base of फण् ‘to go,’ optionally in the weak forms (§ 114, II.), फेणि॒व or पफणि॒व.

फेल्, reduplicated base of फल् ‘to burst,’ in the weak forms (§ 114, II.), e.g. फेलि॒व.

बप्स्, reduplicated base of भस् ‘to eat,’ in the Veda, in the weak forms (§ 114, II.).

बभर्ज् optionally instead of बभर्ज् from भर्ज् ‘to fry,’ e.g. 2nd sing. Par. बभर्ज्यथ or बभर्ज्यथ, or without इ, बभर्ष् or बभर्ष् (cf. § 102).

बभूव्, reduplicated base of भू॒ ‘to become,’ ‘to be.’ It is conjugated as follows:—

बभूव् babhūva	बभूविव babhāvivā	बभूविम babhāvīmā	बभूवे babhāvē	बभूविवहे॑ babhāvīvihē	बभूविमहे॑ babhāvīmihē
बभूविथ babhāvivītha	बभूवयुस् babhāvīdhus	बभूव babhāvā	बभूविषि॑ babhāvīshē	बभूवाष्यि॑ babhāvāśhē	बभूविष्यि॑ babhāvīśhē
					or बभूविष्वे॑ babhāvīśhvē
बभूव babhūva	बभूवत्सु॑ babhāvātus	बभूवस् babhāvās	बभूवे॑ babhāvē	बभूवाते॑ babhāvātē	बभूविरे॑ babhāvīrē

बभृ, reduplicated base of भृ ‘to bear,’ retains इ only in the third person plural ऐत्मनेपादा, बभृव, but बभिरे.

भेज्, reduplicated base of भज् ‘to divide,’ in the weak forms (§ 114, II.), भेजिव, भेज्युस्.

भेज्, reduplicated base of भ्राज् ऐत्म. ‘to shine,’ optionally, 1st sing. भेजे or वभ्राजे.

भेस्, reduplicated base of भ्रस् ‘to whirl,’ optionally in the weak forms (§ 114, II.), भेसिव or वभ्रसिव.

भेश्, reduplicated base of भ्राश् ऐत्म. ‘to shine,’ optionally, भेशे or वभ्राशे.

भेष्य्, reduplicated base of भ्लाष् ऐत्म. ‘to shine,’ optionally.

ममज्, reduplicated base of मज् ‘to dive,’ in the second person singular Parasmaipada, when without इ, ममद्वय, else ममज्जिथ.

ममा, reduplicated base of मि II. 5, ‘to throw,’ and मी II. 9, ‘to hurt,’ in the singular Parasm. ममौ, but 1st dual मिम्बिव.

ममृ, reduplicated base of मृ ऐत्म. ‘to die,’ is conjugated in the Parasmaipada, e.g. 1st sing. ममर or ममार, etc.

ममार्जे, see ममृज्.

ममृज्, reduplicated base of मृज् ‘to wipe.’ In the singular Parasmaipada it must, and in all the other inflexions, when the termination begins with a vowel, it may become मार्ज्, e.g. 1st and 3rd sing. ममार्ज, 3rd plur. ममार्जुस or ममृजुस. This verb belongs to those which may optionally reject the initial इ of the termination, except in the third person plural ऐत्मनेपादा. The 1st dual Par. for instance may be ममृज्ज or ममृज्जिव or ममार्जिव.

मन् in the Veda instead of मेन् (§ 114, II. 2) from मन् ‘to think,’ मन्वाय.

येज् in the Veda, optionally in the weak forms (§ 114, II.), of यज् ‘to sacrifice,’ e.g. 1st sing. ऐत्म. येजे (cf. इयज्, ईज्).

ररन्ध्, reduplicated base of रध् ‘to perish,’ before terminations beginning with a vowel, e.g. 1st and 3rd person sing. Parasm. रूरन्ध्य, 2nd person ररन्धिथ, but without इ, ररन्ध.

रेज्, reduplicated base of **राज्** ‘to shine,’ in the weak forms (§ 114, II.), e.g. **रेजिव** or **रराजिव**.

रेध्, reduplicated base of **राध्**, but only when it means ‘to hurt,’ in the weak forms (§ 114, II.).

लला, reduplicated base of **ली** ‘to adhere,’ optionally in the singular Parasmaipada, e.g. 3rd person **ललौ** or **लिलाय**, but in the Ātm. regularly **लिल्ये** (Sch. Pāṇini VI. 1, 51; cf. Westergaard, Radices).

ववक्, reduplicated base of **वङ्क्** ‘to be crooked,’ in the Veda in the weak forms (§ 114, II.). e.g. **वावक्त्रे**, 3rd plur. Ātm. without **इ**.

ववृ, reduplicated base of **वृ** ‘to select,’ etc., attaches the terminations without **इ**, except in the second person Par. (but in the Veda also here) and in the third plural Ātm., **ववृव**, **ववरिथ** (Ved. **ववर्थ**) **वविरे**.

ववन्, instead of **ववन्**, from **वन्** ‘to honour,’ in the weak forms (§ 114, II.), in the Veda, e.g. **ववन्ने**, 1st and 3rd sing. of the Ātmānepada.

विद् ‘to know.’ If the perfect of this verb is used in the sense of the present (§ 108, p. 91), it rejects the reduplication and the initial **इ** of the terminations, e.g. 1st and 3rd sing. Par. **विद्**, 2nd sing. **वैत्ये**, 1st dual Par. **विद्व**, 1st plur. Par. **विद्वा**. These anomalies are restricted to the Parasmaipada.—When expressing the perfect it is formed regularly, **विविद्**, etc.

विविच्, reduplicated base of **व्यच्** ‘to surround,’ in the weak forms (§ 114, II.), **विविचिव** (cf. **विव्यच्**).

विविध्, reduplicated base of **व्यध्** ‘to beat,’ in the weak forms (§ 114, II.), cf. **विव्यध्**.

विव्यच्, reduplicated base of **व्यच्** in the sing. Par. (cf. **विविच्**.)

विव्यथ्, reduplicated base of **व्यथ्**, Ātm. ‘to tremble,’ 1st sing. **विव्यथे**.

विव्यध्, reduplicated base of **व्यध्**, in the sing. Par. (cf. **विविध्**).

विव्यय्, reduplicated base of **व्यय्** ‘to cover,’ in the singular Parasm. necessarily, in the other forms optionally, e.g. 3rd sing. Parasm. **विव्याय**, 1st dual Par. **विव्यिव** or **विव्ययिव**.

वैप्, reduplicated base of वृप्, in the Veda optionally in the weak forms (§ 114, II.), e.g. वैपे; cf. उवृप्, ऊप्.

वैम्, reduplicated base of वृम् 'to vomit,' likewise.

शृश्स्, reduplicated base of शृस् 'to hurt' (against § 114, II. 2), शृश्सिव्.

शृश्, reduplicated base of शृ 'to hurt,' optionally in the weak forms (§ 114, II.), e.g. शृश्सिव् or शृश्चिव्.

शुश्चू, reduplicated base of श्चिव् 'to swell,' optionally, e.g. 3rd sing. Par. शुश्चाव् or शिश्चाय्.

शुश्चु, reduplicated base of शु 'to hear,' rejects the initial इ of the terminations, except in the 3rd plur. ऐति., e.g. 1st dual Par. शुश्चुव्, but शुश्चुविरे.

श्रेष्ठ्, reduplicated base of श्रथ्, and optionally of श्रन्थ् 'to loosen,' in the weak forms (§ 114, II.), e.g. श्रेष्ठिव् or श्रश्चन्थिव्.

सच् in the Veda instead of सेच्, from सच् 'to follow,' e.g. सचिवि.

ससज्, reduplicated base of सज् 'to stick,' optionally in the weak forms (§ 114, II.), e.g. ससजिव् or ससज्जिव्.

ससूव्, reduplicated base of सू 'to bring forth,' in the Veda, ससूव् (cf. वसूव्).

ससृ, reduplicated base of सृ 'to go,' rejects the initial इ of the terminations, except in the 3rd plur. ऐति.. e.g. ससृव्.

सस्तज्, reduplicated base of सृज् 'to abandon,' in the second pers. singular Parasm. when without इ, सस्तञ्च or ससर्जिष्ठ.

सस्तज्, reduplicated base of सृज् ऐति. 'to embrace,' optionally, e.g. सस्तजि or सस्तज्जे.

सुषुप्, reduplicated base of स्वप् 'to sleep,' in the weak forms (§ 114, II.). e.g. सुषुपिव् (cf. सुष्वप्).

सुष्वप्, reduplicated base of स्वप् 'to sleep,' in the strong forms (§ 114, I.), e.g. 3rd singular Parasm. सुष्वाप्.

स्तेन् (?), reduplicated base of स्वन् 'to sound,' optionally in the weak forms (§ 114, II.).

स्तिम् (?), reduplicated base of स्वम् 'to be unconfused,' like the preceding.

स्मै॒स्, reduplicated base of स्म् 'to sound,' like the preceding, e.g. स्मै॒स् or स्मै॒स्, 3rd plur. Par.

स्वै॒न्, reduplicated base of स्वन् 'to sound,' like the preceding.

Observ. In the Veda the reduplication is sometimes rejected.

§ 119. The reduplicated perfect is restricted to monosyllabic primitive verbs not beginning with ई ī, ऊ ū, ऊँ ū̄, a diphthong, or ई॒ ī, ऊ॒ ū, ऊँ॒ ū̄ followed by a compound consonant. All other verbs take the periphrastic form.

2. PERIPHRASTIC PERFECT.

§ 120. According to the preceding paragraph the periphrastic perfect is formed :—

I. From primitive verbs 1. consisting of more than one syllable, e.g. चकास् *chakás*, 'to shine.'

2. Beginning : (a) with ई ī, ऊ ū, ऊँ ū̄, or a diphthong, e.g. ई॒ह् *īd* 'to praise.'

(b) With ई ī, ऊ ū, ऊँ ū̄, followed immediately by more than one consonant, e.g. इन्ध् *indh* 'to kindle.'

II. From all the derivative verbs (§§ 39-62; *cf.* Pāṇini, III. 1, 35).

§ 121. The periphrastic perfect is formed by affixing आ॒म् *ām* to the verb, e.g. चकासाम् *chakás-ām*, ई॒डाम् *īd-ām*, इन्धाम् *indh-ām*, and by combining with this form the reduplicated perfect of the verbs अस् *as*, 'to be,' भू॒ *bhū*, 'to become,' or कृ॒ *kri*, 'to make,' which lose their accents.

When, according to § 65, the verb ought to be conjugated in the Ātmanepada, the reduplicated perfect of कृ॒ *kri* follows the Ātmanepada, but अस् *as* and भू॒ *bhū* are always conjugated in the Parasmaipada, e.g. ई॒ह्॒ *īdām*, Ātm., 1st sing. perfect with कृ॒ *kri*, ई॒डाम्॒ *īdām* chakre, with अस् *as*, or भू॒ *bhū*, ई॒डामास्॒ *īdāmāsa*, ई॒डामं॒ चभूव॒ *īdāmābabhūva*.

§ 122. Before the affix आ॒म् *ām*, the base undergoes the following modifications :—

1. A final अ॒ *a*, or आ॒ *ā*, is rejected, e.g. from बोधया॒ *bodhaya*,

causal of बुध् *budh*, 'to understand,' बोधयाम् *bodhayām*; दरिद्रा *daridrā*, 'to be poor,' दरिद्राम् *daridrām*.

2. A final इ *i* or ई *ī* is changed to अय् *ay*, उ *u* or ऊ *ū* to अव् *av*, ऋ *ri* or ऊर् *īr* to अर् *ar* (guna), e.g. बोभू *bobhū*, frequentative of भू *bhū*, 'to become,' बोभवाम् *bobhavām*.

3. Penultimate इ *i*, उ *u*, or ऊर् *īr*, followed by a simple consonant, are changed to ए *e*, ओ *o*, अर् *ar* (guna), e.g. वावृत् *vāvṛit*, 'to choose,' वावर्ताम् *vāvartām*. The last इ *i* of the desiderative preceding ष् remains unchanged, e.g. बुवोधिषाम् *bubodhish-ām*; also *i*, *u*, *ri*, *īr* of frequentatives, followed by a radical consonant.

4. The rule, given § 59, 5. applies also here, e.g., वेभिद् *bebhidya*, frequentative of भिद् *bhid*, 'to split,' makes वेभिदाम् *bebhidām*; नमस्य *namasya*, नमस्याम् *namasy-ām* or नमसाम् *namas-ām*.

§ 123. PARADIGM: छादय च्छादया I. 10, of छाद् *chhad* 'to shade.'

आस	or बभूव	or चकर	or चकार	or चक्रि
āsa	<i>babbhūva</i>	<i>chakara</i>	<i>chakāra</i>	<i>chakre</i>
आसिथ	बभूविथ	चकर्थ		चक्रषि
āsitha	<i>babbhūvitha</i>	<i>chakartha</i>		<i>chakrishi</i>
आस	बभूव	चकार		चक्रि
āsa	<i>babbhūva</i>	<i>chakāra</i>		<i>chakre</i>
आसिव	बभूविव	चक्रव		चक्रवहि
āsiv	<i>babbhūviva</i>	<i>chakrava</i>		<i>chakravahi</i>
छादयाम्	आसयुस्	बभूवधुस्	चक्रयुस्	चक्रायि
<i>chhādayām</i>	<i>āsathus</i>	<i>babbhūvathus</i>	<i>chakrathus</i>	<i>chakrāthe</i>
आसतुस्	बभूवतुस्	चक्रतुस्		चक्राति
āsatus	<i>babbhūvatus</i>	<i>chakratus</i>		<i>chakrāte</i>
आसिम	बभूविम	चक्रम्		चक्रमहि
āsimā	<i>babbhūvima</i>	<i>chakrma</i>		<i>chakrīmahe</i>
आस	बभूव	चक्र		चक्रद्वे
āsa	<i>babbhūva</i>	<i>chakra</i>		<i>chakrīdhie</i>
आसुस्	बभूवुस्	चक्रुस्		चक्रिरे
āsus	<i>babbhūvus</i>	<i>chakrus</i>		<i>chakrure</i>

§ 124. ALPHABETICAL LIST OF ANOMALOUS FORMS.

अयाम् from अय् 'to go' (against § 119).

आसाम् from आस् अ॒. 'to sit' (likewise).

ऋतोयाम् from ऋत् ‘to blame’ (*cf.* § 81), which forms also a reduplicated perfect.

ओषाम् from उष् ‘to burn’ (against § 119, forms also a reduplicated perfect).

कामयाम् from कम् ‘to love,’ like the preceding.

कासाम् from कास् ‘to cough’ (against § 119).

गोपायाम् from गुप् ‘to protect’ (*cf.* § 81), which forms also a reduplicated perfect.

जिह्वायाम् from ज्वी ‘to be ashamed,’ with reduplication (against § 119); forms also a reduplicated perfect.

ज्ञुह्वाम् from ज्ञु ‘to sacrifice,’ like the preceding.

दयाम् from दय् ‘to give’ (against § 119).

दीध्याम् from दीधी ‘to shine’ (against § 122, 2).

धूपायाम् from धूप् ‘to fumigate’ (*cf.* § 81); forms also a reduplicated perfect.

पणायाम् from पण्, and } ‘to praise,’ like the preceding.
पनायाम् from पन् }

विभयाम् from भी ‘to fear,’ with reduplication; against § 119; forms also a reduplicated perfect.

विभराम् from भृ ‘to bear,’ like the preceding.

विच्छायाम् from विच्छ् ‘to go’ (*cf.* § 81), forms also a reduplicated perfect.

विदाम् from विद् ‘to know;’ against § 119; forms also a reduplicated perfect.

वैव्याम् from वैवी ‘to go;’ against § 122, 2.

SIXTH VERBAL FORM: AORIST.

§ 125. The aorist has seven forms. But most verbs are restricted to one, some admit of two, and very few of three.

§ 126. Three of these seven forms are formed by personal terminations, the other four by compounding the verb with the three aorists, or the imperfect and two aorists, of the verb अस् as

‘to be.’ We shall call the latter compound aorists, and the former simple aorists.

§ 127. All the seven forms take the temporal augment according to the rules laid down in § 74, 1. It is rejected when the aorist is used with the negative particle मा *mā*, or मा स्त्रि *mā sma*, in the sense of a prohibitive imperative; in the Veda also in many other instances.

THE THREE SIMPLE AORISTS

FIRST FORM OF THE AORIST.

§ 128. The augmented verb is combined with the terminations of the imperfect (§ 74, 2). Verbs ending in आ *á* or diphthongs, and frequentatives take उस् *us* in the third person plural Parasmaipada, before which final आ *á* and diphthongs are rejected, e.g. दा *dá*, ‘to give,’ अदा + उस् *ádá + us* = अदुस् *ádus*. Before the other terminations final diphthongs are changed to आ *á*, e.g. धे *dhe*, ‘to drink,’ अधे + म *ádhe + ma* = अधाम् *ádháma*. The initial अ *a* of the termination of the first person singular Parasmaipada is dropped after आ *á*, e.g. अधा *adhá* (instead of अधे *adhe*) + अम् *am* becomes अधाम् *ádhám*.

§ 129. Only twelve verbs and their first frequentatives take this form of the aorist. In the Veda, however, it is used more frequently. The first aorist is conjugated in the Parasmaipada only (but cf. § 130). A radical व् *vi* is changed to अर् *ar*. The second and third persons singular Parasmaipada follow the rules given in § 103, e.g. वृज् *vrij* makes in the 2nd and 3rd persons sing. Par. अवक् *ávark*.

§ 130. Nine verbs ending in न् *n* or ण् *ṇ* take this form in the second and third persons singular of the Ātmanepada, before the terminations of which, viz., थास् *thás* and त् *ta*, the nasal is rejected, e.g. तन् *tan*, ‘to stretch,’ अतथास् *á-ta-thás*, अतत् *á-ta-ta*; चरण् *riṇ*, ‘to go,’ आर्थास् *ár-thás*, आत् *ár-ta*.—सन् *san*, ‘to obtain,’ lengthens अ *a* at the same time, असाथास् *á-sá-thás*, असात् *á-sá-ta*.

§ 131. PARADIGM: दा dā, 'to give.'

SINGULAR.	DUAL	PLURAL.
अदाम् ádám, 'I gave'	अदाव् ádāva	अदाम् ádáma
अदास् ádás	अदातम् ádátam	अदात् ádáta
अदात् ádát	अदाताम् ádátám	अदुस् ádus

From स्था sthā, 'to stand,' अस्थाम् ásthám, etc.

SECOND FORM OF THE AORIST.

§ 132. The augmented verb takes the terminations of the imperfect of the first conjugation, or rather of the sixth conjugational class (§ 80, 3), with which, if the augment is rejected, it agrees also in regard to the accent, e.g. imperfect of तुद् tud without augment तुदम् tud-ám, तुदस् tud-ás, etc.; aorist 2 of सिच् sich, सिचम् sich-ám, सिचस् sich-ás, etc. (cf. my 'Kurze Grammatik,' § 256).

The terminations therefore are:—

Parasmaipada.			Ātmānepada.		
अम् am	आव् áva	आम् áma	ए e	आवहि ávahí	आमहि ámaḥi
अस् as	अतम् atam	अत् ata	अथास् athás	एथाम् ethám	अध्वम् adhvam
अव् at	अताम् atám	अन् an	अत् ata	एताम् etám	अन्त् anta

§ 133. The second form of the aorist is used more frequently than the first (cf. my 'Vollständige Grammatik,' § 841).

Verbs containing न्त् ri change it to अर् ar: दृश् drīc, 'to see,' अदर्शम् á-darç-am. A penultimate nasal is rejected: स्कन्द् skand, 'to ascend,' अस्कन्दम् á-skad-am (see the list, § 137).

§ 134. PARADIGM: सिच् sich, 'to sprinkle.'

असिचम् ásicham	असिचाव् ásicháva	असिचाम् ásicháma	असिचे ásiche	असिचावहि ásichávahí	असिचामहि ásichámahí
असिचस् ásichas	असिचतम् ásichatam	असिचत् ásichata	असिचथाम् ásichathás	असिचेथाम् ásichethám	असिचध्वम् ásichadhvam
असिचत् ásichat	असिचताम् ásichatám	असिचन् ásichan	असिचत् ásichata	असिचेताम् ásichetám	असिचन्त् ásichanta

From लिप् lip, 'to anoint,' अलिपम् álipam, etc.

THIRD FORM OF THE AORIST.

§ 135. In the third form the base is reduplicated and takes the terminations of the second form and the augment.

The rules for the reduplication of monosyllabic verbs are the same as those given for the reduplicated perfect (§ 111 and especially § 111, I).

A final इ *i* of the base is changed to इय् *iy*, a final उ *u* to उव् *uv*, radical चू *ri* to अर् *ar*, and final ए *e* is rejected, e.g. श्रि *cri*, 'to go,' अश्रियम् *a-çi-criy-am*, अश्रियस् *a-çi-criy-as*, etc.; छ्रु *dri*, 'to run,' अद्रुद्रुवम् *a-du-druv-am*; ध्रे *dhe*, 'to drink,' अद्धम् *a-da-dh-am*; क्रि *kri*, 'to make,' अचकरम् *a-cha-kar-am*.

§ 136. This form is the regular aorist of all the derivative verbs ending in the affix अय् *aya*, viz., causals, verbs of the tenth conjugational class, and denominatives in अय् *aya*.

But there are some peculiarities regarding the modification of the bases as well as the reduplication.

I. The affix अय् *aya* is rejected, तक्षय् *taksh-aya*, causal of तक्ष *taksh*, 'to slice,' अततक्षम् *a-ta-taksh-am*.

II. A long vowel which by the rejection of अय् *aya* has become the penultimate, is shortened, and for a penultimate diphthong its second part is substituted, viz., इ *i* for ए *e* and ऐ *ai*, उ *u* for ओ *o* and औ *au*, e.g. पाठय् *páth-aya*, causal of पठ् *path*, 'to recite,' becomes पठ् *path*; दापय् *dápaya*, causal of दा *dá*, दप् *dap*; रेपय् *re-paya*, causal of री *rí* (§ 60), रिप् *rip*; स्फोरय् *sphor-aya*, causal of स्फुर् *sphur*, स्फुर् *sphur*; भावय् *bhár-aya*, causal of भू *bhú*, भव् *bhav*.

There are many exceptions to the latter rule; thus the long vowels and diphthongs of denominatives remain unchanged, मालय् *mál-aya*, from माला *málá*, 'a garland,' becomes माल् *mál*. For other sporadic instances, as, टीक् *tík*, from टीकय् *tík-aya*, causal of टीक् *tík*, 'to go,' नेद् *ned*, from नेदय् *ned-aya*, causal of निद् *níd*, 'to blame' and 'to be near,' लोक् *lok*, from लोकय् *lok-aya*,

causal and tenth conj. cl. of लोक् *lok*, 'to see,' cf. my 'Vollständige Grammatik,' § 844.

III. If the verb contains अर् *ar*, आर् *ár*, ईर् *ír*, or अल् *al*, being modifications of अ *i*, अर् *ri*, or ल् *li*, these letters either are left unchanged, or अर् *ar*, आर् *ár*, and ईर् *ír* are changed to अर् *ri*, अल् *al* to ल् *li*, e.g. वर्तय *vart-aya*, causal of वृत् *rrit*, 'to be occupied,' may form its aorist either from वर्त् *vart* or वृत् *vrit*; मार्जय *márijaya*, causal of मृज् *mrij* (§ 60), either from मार्ज् *márj* or मृज् *mrij*; कीर्तय *kírt-aya*, tenth conj. cl. of कृत् *krit* (§ 61), either from कीर्त् *kírt* or कृत् *krit*; कल्पय *kalpaya*, causal of क्लृप् *klip*, 'to prosper,' either from कल्प् *kalp* or क्लृप् *klip*.

IV. The verb modified according to the rules I. II. III. is the base of the reduplication. The reduplication follows the general rules in regard to consonants, medial अ *a*, इ *i*, उ *u*, if they are followed by a compound consonant, and आ *á*, ई *í*, उ *ú*, ए *e*, ऐ *ai*, ओ *o*, and औ *au* (cf. II. and § 46), e.g. from तक्षय *takshay*, अततक्षम् *a-ta-taksh-am*; वर्तय *vartaya*, अवर्तम् *a-va-vart-am* (cf. III.); भिक्षय *bhikshaya*, causal of भिक् *bhiksh*, 'to beg,' अभिभिक्षम् *a-bi-bhiksh-am*; मालय *málaya*, अममालम् *a-ma-mál-am*; टीकय *tíkaya*, अटीटीकम् *a-ti-tík-am*; नेदय *nedaya*, अनिनेदम् *a-ni-ned-am*; लोकय *lokaya*, अलुलोकम् *a-lu-lok-am*.

But there are special rules for the reduplication of अ *a*, इ *i*, and उ *u*, when followed by a single consonant, and of अर् *ri* and ल् *li*.

1. A medial अ *a*, followed by a single consonant, is represented in the reduplicated syllable by इ *i* when the verb begins with a compound consonant, by ई *í* when the verb begins with a single consonant, e.g. क्रमय *kramaya*, causal of क्रम् *kram*, 'to go,' अच्चिक्रमम् *a-chi-kram-am*; पाठय *páthaya*, causal of पठ् *path*, अपीपठम् *a-pí-páth-am*; दापय *dápaya*, causal of दा *dá*, अदीदपम् *a-dí-dap-am* (cf. II.).

Exceptions. (a) The exception 1 to the rule given in § 54, applies also here, e.g. च्यावय *chyávaya*, causal of च्यू *chyu*, makes

अचुच्चवम् *a-chu-chyav-am*, or अचिच्चवम् *a-chi-chyav-am*; other examples see under 2.

(b) For some sporadic exceptions, *cf.* my 'Vollständige Grammatik,' §§ 844, 208, 209, 'Kurze Grammatik,' §§ 267-70, *e.g.* सभाजय *sabhājaya*, 'to honour,' अससभाजम् *a-sa-sabhāj-am*.

2. Medial इ *i* and उ *u*, when followed by a single consonant, are represented in the reduplicated syllable by इ *i* and उ *u* when the verb begins with a compound consonant, by ई *i* and ऊ *u* when the verb begins with a single consonant, *e.g.* क्षेपय *kshepaya*, causal of क्षिप् *kship*, 'to throw,' अचिक्षिपम् *a-chi-kship-am*; क्रोधय *krodhaya*, causal of क्रुध् *krudh*, 'to be angry,' अचुक्रुधम् *a-chu-krudh-am*; but भेदय *bhedaya*, causal of भिद् *bhid*, 'to split,' अबीभिदम् *a-bi-bhid-am*; बोधय *bodhaya*, causal of बुध् *budh*, अबूधम् *a-bi-budh-am*.

This rule applies also to उ *u*, when it represents an अ *a*, which is followed by व् *v*, according to *Exe. a*, from I, *e.g.* (*cf.* § 54, 1) from द्रावय *drāvaya*, अदुद्रवम् *a-du-drav-am* (or अदिद्रवम् *a-di-drav-am*); from नावय *nāvaya*, अनूनवम् *a-nū-nav-am*.

There are some exceptions to this rule, *e.g.* from कुमारय *kumā-ray*, denominative of कुमार *kumāra*, 'a youth,' अचुकुमारम् *a-chu-ku-mār-am*; *cf.* my 'Vollständige Grammatik,' §§ 844, 208, 209.

3. ऋ *ri* and ल्ल *li*, if preceded or followed by a compound consonant, are represented in the reduplicated syllable by इ *i*, else by ई *i*, *e.g.* स्पर्शय *spariaya*, causal of सृष् *spriç*, 'to touch,' when forming its aorist from सृष् *spriç* (*cf.* III.), makes अपिसृषम् *a-pi-spriç-am*; तृप्य *trimpaya*, causal of तृप् *trimp*, 'to satisfy,' अतितृप्यम् *a-ti-trimp-am*; but वर्तय *vartaya*, when forming its aorist from वृत् *vrit* (III.), makes अवीवृतम् *a-vi-vrit-am*; मार्जय *mārjaya*, causal of मृज् *mrij*, अमीमृजम् *a-mi-mrij-am*; कीर्तय *kirtaya*, tenth conj. class of कृत् *krit*, अचीकृतम् *a-chi-krit-am*; कल्पय *kalpaya*, अचीक्लपम् *a-chi-klip-am*.

V. Verbs beginning with a vowel or diphthong are reduplicated according to § 54, II., and augmented agreeably to § 74, I,

e.g. (cf. § 54, II.) from आशय *āçaya*, reduplicated base अशिश् *a-çiç*, with augment and termination आशिशम् *ā-çiç-am*; अभ्रय *abhraya*, आविभ्रम् *ā-bibhr-am*; अर्चय *archaya*, आर्चिचम् *ār-chich-am*; इन्धय *indhaya*, एन्धिधम् *ain-didh-am*.

§ 137. ALPHABETICAL LIST OF THE MOST NOTABLE ANOMALIES
IN THE THREE SIMPLE FORMS OF THE AORIST.

अक्षम्, etc., 2nd form, from घस्, 'to eat,' with syncope for अघसम्.
अख्यम्, etc., 2nd form, from ख्या, 'to speak,' by rejecting the final of the verb.

अग्लुचम्, etc., 2nd form, from ग्लुञ्ज्, 'to go.'

अचक्षम्, or regularly अचीकथम्, etc., 3rd form, from क्षय्, 10th conj. cl., 'to tell.'

अचच्छम्, or regularly अचीच्छम्, etc., 3rd form, from च्छ्, 10th conj. cl., 'to deceive.'

अच्छेष्टम्, or regularly अचिच्छेष्टम्, etc., 3rd form, from चेष्ट्, 'to struggle.'

अच्छुदम्, 2nd form (॒), cf. अवुदम्.

अजगणम्, or regularly अजीगणम्, 3rd form, from गण्, 10th conj. cl., 'to number.'

अजिप्रिपम्, 3rd form, from ज्ञापय, causal of ज्ञा, 'to smell.'

अजीहिपम्, Vedic 3rd form, from हापय, causal of हा, 'to leave.'

अजुहावम् or अजूहवम्, 3rd form, from ज्ञायय, causal of ज्ञे, 'to call' (formed as if the causal was *हावय from ह्व for ज्ञे).

अजूङ्गरम्, Vedic 3rd form, from ज्ञारय, causal of ज्ञे, 'to be crooked.'

अतत्वरम्, 3rd form, from त्वरय, causal of त्वर्, 'to hasten.'

अतत्स्तरम्, 3rd form, from स्तारय, causal of स्तृ, 'to spread' (अति-स्तरम्, which would be the regular form, is derived from स्तृ, which is identical with स्तृ).

अतिष्ठिपम्, 3rd form, from स्थापय, causal of स्था, 'to stand.'

अद्दरम्, 3rd form, from दारय, causal of दृ, 'to burst.'

अदिद्युतम्, 3rd form, from द्योतय, causal of द्युत्, 'to shine.'

अध्वसम्, 2nd form, from ध्वंस्, 'to fall.'

अनेशम्, 3rd form, from नश्, 'to perish' (with syncope for *अनन्तशम्, cf. § 114, II. 2).

अपस्तम्, 3rd form, from पत्, 'to fall' (with syncope for अपपतम्).

अपप्रथम्, 3rd form, from प्रथ्, 'to spread.'

अपस्तम्, 3rd form, from स्तम्, 'to take.'

अपीपथम्, 3rd form, from पायथ, causal of पा, 'to drink' (§ 60); with syncope for अपीपथम् (which appears actually in the Veda).

अबुदम्, 2nd form, from बुद्ध् (or चुन्ध्, बुन्ध्).

अवुधम्, see अबुदम्.

अभूवम्, 1st form, from भू, 'to become,' which is changed to भूव् in the first person singular and in the third person plural Par. (cf. § 118, p. 106); the other inflexions are regular, 2nd sing. अभूस्, etc.

अभ्रशम्, 2nd form, from भ्रंश्, 'to fall.'

अभ्रसम्, 2nd form, from भ्रंस्, 'to fall.'

अवोचम्, 3rd form (for *अववचम् = अवउचम् = अवोचम्), from वच्, 'to speak.'

अशिषम्, 2nd form, from शास्, 'to instruct' (cf. § 108 and the accentuation when without augment, शिषम्).

अशूश्वरम्, or regularly अशिश्वयम्, 3rd form, from श्वायथ, causal of श्वि, 'to swell,' 'to go.'

अश्रम्, 2nd form, from श्रम्, 'to be careless.'

अश्वम्, 2nd form, from श्वि, 'to swell.'

अस्त्वरम्, 3rd form, from स्त्वारथ, causal of स्तू, 'to recollect.'

अस्त्रिष्वपम्, Vedic } 3rd form, from स्त्रापय, causal of स्त्रप्, 'to sleep.'

अस्त्रदम्, 2nd form, from स्त्रन्द्, 'to ascend.'

अस्त्रभम्, 2nd form, from स्त्रभ्, 'to stop.'

अस्त्रदम्, 2nd form, from स्त्रन्द्, 'to ooze,' only in the Parasm.

अस्त्रभम्, 2nd form, from स्त्रभ्, 'to be careless.'

अस्त्रशम्, 2nd form, from स्त्रश्, } 'to fall.'

अस्त्रसम्, 2nd form, from स्त्रस्, }

अस्त्रहम्, 2nd form, from स्त्रह्, 'to trust.'

आहूम्, 2nd form, from आ॒, 'to call.'

आन्धम्, 3rd form, from अन्धय, 10th conj. cl. of अन्ध्, 'to be blind.'

आस्म, 2nd (?) or third, for primitive *ā-sas-am*) form, from आ॒स्, 'to throw.'

आौननम्, 3rd form, from ऊनय, 10th conj. cl. of ऊन्, 'to diminish.'

आर्णुवम्, 3rd form, from ऊर्णवय, causal of ऊर्ण, 'to cover.'

THE FOUR COMPOUND AORISTS.

§ 138. The imperfect and the two aorists of आ॒स् *as*, by which the four last aorists are formed (§ 126), reject their initial आ॒ *a* (cf. § 139 sqq.).

FOURTH AND FIFTH FORMS OF THE AORIST.

§ 139. In both forms the augmented verb is compounded with the inflexions of the imperfect of आ॒स् *as* (§ 108, p. 84), which reject their initial आ॒ *a*, viz., सम् *sam*, सीस् *sīs*, etc.; the third person plural substitutes सुस् *sus* for सन् *san*. In the fourth aorist these forms are attached immediately to the base, in the fifth form इ॒ *i* is inserted before them. When इ॒ *i* is inserted the initial स् *s* of the terminations becomes श् *sh*, after which त् *t* and थ् *th* are changed to ट् *t* and ठ् *th* (§ 17). In the second and third persons singular of the Parasmaipada the initial स् *s* is rejected after the inserted इ॒ *i*, and the latter combines with the ई॒ *i* of the termination to ई॒*i*, *इसीस् *isīs* = ई॒स् *īs*, *इसीत् *isīt* = ई॒त् *īt*. The terminations therefore are:—

Parasmaipada.

In the fourth form.

सम् <i>sam</i>	स्वा <i>sva</i>	स्मा <i>sma</i>	इषम् <i>isham</i>	इष्वा <i>ishva</i>	इष्मा <i>ishma</i>
सीस् <i>sīs</i>	स्तम् <i>stam</i>	स्ता <i>sta</i>	ई॒स् <i>īs</i>	ई॒ष्टम् <i>īṣṭam</i>	ई॒ष्टा <i>īṣṭa</i>
सीत् <i>sīt</i>	स्ताम् <i>stām</i>	सुस् <i>sus</i>	ई॒त् <i>īt</i>	ई॒ष्टाम् <i>īṣṭām</i>	ई॒ष्टुस् <i>īṣṭus</i>

In the fifth form.

Âtmanepada.

In the fourth form.

सि <i>si</i>	स्वहि <i>svahi</i>	स्वहि <i>smahi</i>
स्वास् <i>sthás</i>	साथाम् <i>sáthám</i>	ध्वम् <i>dhvam</i> (द्वम् <i>dhvam</i> , see Obs. 3)
स्त्र <i>sta</i>	साताम् <i>sátám</i>	सत् <i>sata</i>

In the fifth form.

इषि <i>ishi</i>	इष्वहि <i>ishvahi</i>	इष्महि <i>ishmahi</i>
इष्ठास् <i>ishthás</i>	इषाधाम् <i>isháthám</i>	इष्वम् <i>idhvam</i> (द्वम् <i>idhvam</i> , see Obs. 3)
इष्ट <i>ishta</i>	इषाताम् <i>ishátám</i>	इषत् <i>ishata</i>

Obs. 1. यह *grah*, 'to take,' inserts before all terminations, and the verbs ending in चृ *ri* may insert in the Âtmanepada. ई *i* instead of इ *i*, e.g. 1st sing. Par. अग्रहीषम् *agrah-ísham*, Âtm. अग्रहीषि *agrah-íshi*, and from स्त्रृ *strī*, 'to spread,' 1st sing. Âtm. अस्तरीषि *astar-íshi* or अस्तरोषि *astar-íshi*.

Obs. 2. In the fourth form the terminations beginning with स *s*, स्त्र *st*, or स्थ *sth* undergo the changes prescribed in § 17, e.g. अकार् *akár* + स्तम् *stam* becomes अकार्ष्टम् *akár-shṭam*, from चृ *kṛi*, 'to make.'

Obs. 3. The termination of the second pers. plur. Âtman. of the fourth aorist ध्वम् *dhvam*, if preceded by द्व *d*, or any vowel or diphthong, except अ *a* or आ *ā*, is changed to द्वम् *dhvam*, e.g. अक्रृ *akṛi* + ध्वम् *dhvam* makes अक्रद्वम् *akṛi-dhvam*. In the fifth aorist the termination इध्वम् *idhvam* or, according to Obs. 1, ईध्वम् *īdhvam*, if preceded by य *y*, व *v*, र *r*, ल *l*, or ह *h* (cf. § 116, II.), optionally becomes द्वम् *idhvam*, or द्वम् *īdhvam*, e.g. अलविध्वम् *alavidhvam*, or अलविद्वम् *alavidhvam*, from लू *lū*, 'to cut.'

§ 140. Verbs ending in ई *i*, ई॒ *i*, उ *u*, and चृ *ri* generally take the fourth aorist; also some with final consonants, enumerated in my 'Kurze Grammatik,' § 283. Those ending in आ *ā*, ए *e*, ऐ *ai*, and ओ *o* take it in the Âtmanepada, optionally (viz., the fourth or the fifth form) also those which end in चृ *ri*.

All the other verbs, especially those ending in ऊ *ū*, चूर्ति *ri*, or consonants, generally use the fifth form.

But there are many exceptions on either side; thus the verbs with final चूर्ति *ri*, which is preceded by a compound consonant, admit in the Âtmanepada of the fifth form as well as of the fourth.

§ 141. In the Parasmaipada of the fourth form a medial अ *a* of the base is lengthened, इ *i* and ई *i* are changed to ऐ *ai*, उ *u* to औ *au*, चूर्ति *ri* to आर् *ár*,¹ e.g. पच् *pach*, 'to cook,' अपाक्षम् *a-pák-sham* (cf. § 145 and § 17), चिप् *kship* अक्षैप्सम् *a-kshaip-sam*, नी *ní* अनैषम् *a-nai-sham* (§ 17), तुह् *tud* अतौत्सम् *a-taut-sam*, क्रि *kri* अकार्षम् *a-kár-sham* (§ 17).

In the Âtmanepada of the fourth form final इ *i* and ई *i* are changed to ए *e*, उ *u* to औ *o*, चूर्ति *ri* to ईर् *ir*, and, when preceded by labials or व् *v*, to ऊर् *ár*; final ए *e*, ऐ *ai*, and औ *o* to आ *á*, e.g. नी *ní* अनेषि *a-ne-shi* (§ 17), स्तूर् *stíri* अस्तीषि *a-stír-shi*, त्रै *trai*, 'to protect,' अत्रासि *a-trá-si*.

In the Parasmaipada of the fifth form final उ *u* and ऊ *ū* of the base become आव् *ár*, final चूर्ति *ri* becomes आर् *ár*, e.g. क्षु *kshu*, 'to sneeze' (an exception from § 140), अक्षाविषम् *a-ksháv-isham*, लू *lú*, 'to cut,' अल्लाविषम् *a-láv-isham*, कृ *kri*, 'to throw,' अकारिषम् *a-kár-isham*. An अ *a* followed by a single radical consonant must be lengthened in some instances; sometimes this change is optional, whilst in a third class of verbs it must remain unchanged, e.g. ज्वल् *jval*, 'to blaze,' अज्वालिषम् *a-jvál-isham*, कण् *kaṇ*, 'to sound,' अकाणिषम् *a-káṇ-isham*, or अकणिषम् *a-kaṇ-isham*, and स्यम् *syam*, 'to sound,' अस्यमिषम् *a-syam-isham*.

In the Âtmanepada of the fifth form a final इ *i* and ई *i* become अय् *ay*, final उ *u* and ऊ *ū* become अव् *av*, and final चूर्ति *ri* and चूर्ति *ri* become अर् *ar*, e.g. डी *dí*, 'to fly,' अडयिषि *a-day-ishi*; लू *lú*, अल्लविषि *a-lav-ish*; कृ *kri*, अकरिषि *a-kar-ish*.

¹ *Vṛiddhi*, p. 38, n.

In the Parasmaipada and Âtmanepada of the fifth form इ *i*, उ *u*, and ऋ *ri*, followed by a single radical consonant, are changed, इ *i* to ए *e*, उ *u* to ओ *o*, and ऋ *ri* to अर् *ar* (Guna), e.g. बुध् *budh*, 'to understand,' अबोधिषम् *a-bodh-isham*, अबोधिषि *a-bodh-ishi*. A final अ *a* is rejected, e.g. लोलूय *loluya*, second frequentative of लू *lū*, अलोलूयिषि *a-loliy-ishi*.

The rules laid down in § 56, I. 2, 3, apply also here, e.g. from वेभिद्य *bebhidya* अवेभिदिषि *a-bebhid-ishi*.

Exc. There are many exceptions from the rules given in this paragraph. Particularly in a class of verbs, enumerated in my 'Kurze Gramm.' (§ 117, Exc. 1, b, cf. § 279), which belong to the sixth conjug. class and contain a medial or final *u*, this vowel is only changed if final and long; then it becomes *uv*, e.g. कुच् *kuch*, 'to contract,' forms अकुचिषम् *a-kuch-isham*, गु *gu*, 'to void excrement,' अगुषम् *a-gu-sham*, but गू *gū*, अगुविषम् *a-guv-isham*. Others will be given in the list § 148. The inserted इ *i* of the desideratives and the radical vowel of the derivative verbs ending originally in य *ya* which must or may be rejected (§ 56, I. 2, 3), are left unchanged, e.g. बुबोधिष *bubodhisha*, अबुबोधिषिषम् *a-bubodhish-isham*, वेभिद्य *bebhidya*, second frequentative of भिद् *bhid*, अवेभिदिषि *a-bebhid-ishi*.

§ 142. PARADIGM OF THE FOURTH FORM: नी *ni*, 'to lead.'

Parasmaipada.

अनैषम्	अनैष्व	अनैष्म
ánaisham	ánaishva	ánaishma
अनैषीस्	अनैष्टम्	अनैष्ट
ánaishiś	ánaishṭam	ánaishṭa
अनैषीत्	अनैष्टाम्	अनैषुस्
ánaishīt	ánaishṭām	ánaishus

Âtmanepada.

अनैष्वहि	अनैष्महि
áneshi	áneshmahi
अनैष्टास्	अनैषाथाम्
áneshtās	áneshāthām
अनैष्ट	अनैषाताम्
áneshtā	áneshātām

From जि *ji*, 'to overpower,' अजैषम् *ájaisham*, अजैषि *ájeshi*.

§ 143. PARADIGMS OF THE FIFTH FORM: लू *lū*, 'to cut,' बुध् *budh*, 'to understand.'

Parasmaipada.			Âtmanepada.		
अला॑विष्म्	अला॑विष्व	अला॑विष्म्	अल॑विषि	अल॑विष्वहि	अल॑विष्महि
alavishm	alavishv	alavishm	alavishi	alavishvah	alavishmahi
अला॑वीस्	अला॑विष्टम्	अला॑विष्ट	अल॑विष्टास्	अल॑विषाथाम्	अल॑विष्टम्
alavis	alavishtam	alavishka	alavishthas	alavishtham	alavishvam
				or अल॑विद्वम्	alavishvam
अला॑वीत्	अला॑विष्टाम्	अला॑विषुस्	अल॑विष्ट	अल॑विषाताम्	अल॑विष्टत
alavit	alavishtam	alavishus	alavishka	alavishatam	alavishata
अबो॑धिष्म्	अबो॑धिष्व	अबो॑धिष्म्	अबो॑धिषि	अबो॑धिष्वहि	अबो॑धिष्महि
abodhishm	abodhishv	abodhishm	abodhishu	abodhishvah	abodhishmahi
अबो॑धीस्	अबो॑धिष्टम्	अबो॑धिष्ट	अबो॑धिष्टास्	अबो॑धिषाथाम्	अबो॑धिष्टम्
abodhis	abodhishtam	abodhishka	abodhishthas	abodhishtham	abodhishvam
अबो॑धीत्	अबो॑धिष्टाम्	अबो॑धिषुस्	अबो॑धिष्ट	अबो॑धिषाताम्	अबो॑धिष्टत
abodhit	abodhishtam	abodhishus	abodhishka	abodhishatam	abodhishata

From वद् *vad*, 'to speak,' अवादिष्म् *avādīsham*, अवदिषि *ava-dishi*, etc.

§ 144. The terminations of the fourth form beginning with स्त् *st* or स्थ् *sth*, when preceded by a short vowel or a consonant, except a nasal or र् *r*, reject their स् *s*, e.g. अकृ + स्त्वा॑स् *akri + sthās*, 2nd sing. Âtm. of कृ *kri*, becomes अकृथास् *akrithās*, अकैप + स्त्वा॑म् *akshaip + stam*, 3rd dual Parasm. of क्षिप् *kship*, अकैस्त्वा॑म् *akshaiptam*.

§ 145. The few verbs ending in consonants, which use the fourth form (enumerated in my 'Kurze Grammatik,' § 283), in attaching the terminations follow the rules laid down in §§ 96-99 and 102, e.g. according to § 96, 1 and 3, साध् *sādh* makes in the first person singular Parasm. असात्सम् *asat-sam*, according to §§ 144 and 96, 3 in the third pers. dual असाद्वाम् *asād-dhām*; according to § 96, 4, बुध् *budh*, in the first person singular Âtm. अभुत्सि *abhusi*, in the second pers. plural अभुद्वाम् *abhud-dhām*; according to § 97, 1, पच् *pach*, in the first pers. singular Parasm. अपाक्षम् *apāk-sham*; दह् *dah*, अधाक्षम् *adhāk-sham*; according to § 97, 2, मन् *man*, in the first pers. singular Âtm. अमन्सि *amañ-si*; according to

§ 98, 1, त्यज् *tyaj*, in the second pers. dual Parasm. (*cf.* § 144) अत्याक्तम् *atyāk-tam*; according to § 98, 2, प्रच् *prachh*, अप्राष्टम् *aprash-tam*; according to § 98, 3, माह् *māh*, 'to measure,' in the second pers. dual अमाद्धम् *amādham* (§ 144), but, according to the exception, दह् *dah*, अदाग्धम् *adāgdham*; according to § 99, 1, पच् *pach*, in the second pers. plural Âtm. अपरध्वम् *apag-dhvam*; according to § 99, 2, प्रच् *prachh*, अप्रदृद्धम् *aprād-dhvam*; according to § 99, 3 माह् *māh*, अमाद्धम् *amādham*; दह् *dah*, अधग्धम् *adag-dhvam*; according to § 102, नह् *nah*, in the first person singular Parasm. अनात्सम् *anāt-sam*, in the second person dual अनाद्धम् *anād-dham*, in the second pers. sing. Âtm. अनद्धास् *anādhās*; वह् *vah*, in the second pers. dual Par. अवोढम् *avodhām*, in the singular Âtm. अवोढास् *avodhās*, but in the first pers. sing. Par. अवाक्षम् *avāk-sham*, Âtm. अवक्षि *avak-shi*.—A final स् *s* before स् *s* and त् *t* is changed to त् *t*, before ध् *dh* to द् *d*, *e.g.* वस् *vas*, 'to dwell,' 1st sing. Par. अवात्सम् *avāt-sam*, 2nd dual अवात्तम् *avāt-tam* (*cf.* § 144), 2nd plur. Âtm. अवद्धम् *avad-dhvam*.

SIXTH FORM OF THE AORIST.

§ 146. In the sixth form the augmented base is compounded with the third aorist of आस् *as*, which, according to § 136, V., and § 17, would be आसिषम् *āsisham*. The initial आ *ā* is rejected in accordance with § 138, and in the second and third persons singular Parasmaipada, as well as in the other persons, it is inflected after the analogy of the imperfect of आस् *as* (*cf.* my 'Kurze Grammatik,' §§ 287 and 270, Obs.).

This form is restricted to the Parasmaipada and to verbs ending in आ *ā*, ए *e*, ऐ *ai*, ओ *o*, and some others.

Final diphthongs of the base are changed to आ *ā*, and a final म् *m* becomes Anusvāra ̄, *e.g.* दै *dai*, 'to purify' अदासिषम् *adāsisham*; यम् *yam*, 'to restrain' अयसिषम् *ayam-sisham*.

The terminations are:—

सिषम् <i>sisham</i>	सिष्व <i>sishva</i>	सिष्म <i>sishma</i>
सीस् <i>sís</i>	सिष्टम् <i>sishṭam</i>	सिष्ट <i>sishṭa</i>
सीत् <i>sít</i>	सिष्टाम् <i>sishṭám</i>	सिषुस् <i>sishus</i>

PARADIGM: या *yá*, 'to go.'

अयासिषम् <i>áyásisham</i>	अयासिष्व <i>áyásishva</i>	अयासिष्म <i>áyásishma</i>
अयासीस् <i>áyásis</i>	अयासिष्टम् <i>áyasishtam</i>	अयासिष्ट <i>áyasishta</i>
अयासीत् <i>áyásít</i>	अयासिष्टाम् <i>áyásishṭám</i>	अयासिष्टुस् <i>áyásishhus</i>

From ज्ञा *jñá*, 'to know,' अज्ञासिषम् *ajñásisham*, etc.

SEVENTH FORM OF THE AORIST.

§ 147. The augmented verb is compounded with the second aorist of the verb अस् *as*, e.g. आसम् *ásam*, आसस् *ásas*, etc. (cf. § 132), the initial आ *á* of which is rejected in accordance with § 138. The conjugation of (आ)सम् *(á)sam* has some irregularities, for which cf. my 'Kurze Grammatik,' § 289.

This form is only used by some verbs ending in श् *ś*, ष् *sh*, and ह् *h*, which are changed before the initial स् *s* to क् *k* (cf. § 97, 1), after which the स् *s* in its turn becomes ष् *sh* (§ 17), e.g. दिश् *diś*, 'to show,' अदिक्षम् *adiksham*.

If a verb ending in ह् *h* begins with ग् *g*, द् *d*, or ब् *b*, these letters are changed to the corresponding aspirate (cf. § 97, 1), e.g. गुह्य *guh*, अघुक्षम् *aghuksham*.

The terminations are:—

Parasmaipada.			Âtmanepada.		
सम् <i>sam</i>	साव <i>sara</i>	साम <i>sáma</i>	सि <i>si</i>	सावहि <i>sávahi</i>	सामहि <i>sámahi</i>
सस् <i>sas</i>	सतम् <i>satam</i>	सत <i>sata</i>	सथास् <i>sathás</i>	साथाम् <i>sáthám</i>	सध्वम् <i>sadhvam</i>
सत् <i>sat</i>	सताम् <i>satám</i>	सन् <i>san</i>	सत <i>sata</i>	साताम् <i>sátám</i>	सन्त <i>santa</i>

PARADIGM: दिश् *dic*, 'to show.'

अदिक्षम्	अदिक्षाव	अदिक्षाम्	अदिक्षि	अदिक्षावहि	अदिक्षामहि
ādiksham	ādikshāva	ādikshāma	ādikshi	ādikshāvahi	ādikshāmahi
अदिक्षस्	अदिक्षतम्	अदिक्षत्	अदिक्षथास्	अदिक्षाथाम्	अदिक्षध्वम्
ādikshas	ādikshatam	ādikshata	ādikshathas	ādikshathām	ādikshādhām
अदिक्षत्	अदिक्षताम्	अदिक्षन्	अदिक्षत्	अदिक्षताम्	अदिक्षन्
ādikshat	ādikshatam	ādikshana	ādikshata	ādikshatām	ādikshanta.

From दुह् *duh*, 'to milk,' अधुक्षम् *adhuksam*, अधुक्षि *adhuksi*, etc.

§ 148. ALPHABETICAL LIST OF SOME NOTABLE ANOMALIES IN THE FOUR COMPOUND FORMS OF THE AORIST.

अकुविषि, 1st sing. ऐति., etc., 5th form, from कृ, 'to cry' (against § 141).

अकुषि, 1st sing. ऐति., 4th form, from कृ, 'to cry' (against § 141).

अक्रान्तम्, 1st sing. Par., etc., अक्राष्टम्, 2nd dual, etc. (also regularly अकार्तम्, अकाष्टम्), 4th form, from कृष्, 'to draw,' which optionally changes आर् to रा.

अगसि, 1st sing. ऐति., अगथास्, 2nd sing., etc., 4th form, from गम्, 'to go,' (also regularly अगंसि, अगंस्थास्, etc.).

(अधि) अगीषि, 1st sing. ऐति., etc., 4th form, from गा, 'to go,' but only when the verb is combined with the preposition अधि, and signifies 'to read.'

अगुचिषम्, 1st sing. Par., 5th form, from गू } 'to void excrement.'

अगुष्म, 1st sing. Par., 4th form, from गु } 'to void'

अगुद्धहि, cf. the following.

अगूहिषम्, etc., 5th form, from गुह, 'to cover.' This verb also takes the seventh form अघूक्षम्, etc., and in the second and third pers. sing., the first pers. dual, and the second pers. plural ऐतनेपदा also the first form, अगूढास्, अगूढ, अगुद्धहि, अघूद्धम्, or अघुक्षथास्, अघुक्षत्, etc.

अग्नीषम्, etc., 5th form, from ग्रह, 'to take' (cf. § 139, Obs. 1).

अचासिषम्, etc., 6th form, from चाय, 'to worship.'

अजागरिषम्, 5th form, from जागृ, 'to wake.'

अदरिद्रिषम्, 5th form, from दरिद्रा, 'to be in distress.'

अदासि, 4th form अत्म., from दो, 'to go to ruin.'

अदिपि, 1st sing. अत्म., etc., 4th form, from दा, 'to give,' दे 'to protect,' and दो, 'to cut,' which change their final to इ in the अत्मनेपाद.

अदिङ्हि, 1st dual अत्म., from दिह्, 'to smear.' This verb takes generally the 7th form, अधिक्षम्, etc., but, like गुह (cf. अगूहिषम्), in the second and third persons sing., the first pers. dual, and the second pers. plural of the अत्मनेपाद also the first form, अदिग्धास्, अदिग्ध, अदिङ्हि, अधिग्धम् or अधिक्षास्, etc.

अदीधिषि, 1st sing. अत्म., 5th form, from दीधी, 'to shine.'

अदुङ्हि, 1st dual अत्म., from दुह्, to milk.' This verb, like दिह्, takes generally the 7th form, अधुक्षम्, etc., and in the 2nd and 3rd sing., 1st dual, and 2nd plur. अत्म. also the first form, अदुग्धास् or अधुक्षास्, etc.

अद्राक्षम्, 1st sing. पर., 4th form, from दृश्, 'to see,' which makes रा instead of आर्.

अधिषि, 1st sing. अत्म., etc., 4th form, from धा, 'to hold,' and धि 'to drink,' which change their finals to इ in the अत्मनेपाद.

अधुविषम्, etc., and regularly अधाविषम्, etc., 5th form, from धू, 'to shake.'

अध्रौषम्, and regularly अध्रौषम्, 4th form, from ध्रु, 'to stand firm.'

अनङ्गि, etc., अनंष्टास्, etc., 4th form अत्म., from नश्, 'to perish,' which inserts a nasal before its last radical.

अनुविषम् and regularly अनाविषम्, 5th form, from नू and नु, 'to praise.'

अपादि, 3rd sing. अत्म. (properly 3rd sing. of the passive voice, § 166), from पद्, 'to go,' the 1st and 2nd sing., 1st dual, etc., are regular, अपत्सि, 4th form, etc.

अप्यासिषम्, 6th form *Parasmi*, अप्यासि, 4th form अत्म., from आश्, 'to be exuberant.'

अवोधि, like अपादि, 3rd sing. अत्म. (properly of the passive voice), from उध्, I. 4, 'to awake,' 1st and 2nd sing., 1st dual, etc., are regular, अभुत्सि, etc.

ऋभार्चम्, etc., ऋभार्षम्, etc., or regularly ऋभाचम्, ऋभाष्टम्; ऋभर्चि, or regularly ऋभर्चि, etc., 4th form, from भज्ज्, 'to fry,' which may optionally change र and रा to अर् and आर्.

ऋमाङ्गम्, etc., ऋमाङ्गम्, etc., 4th form, from सज्ज्, 'to dive,' which rejects the second ज् and inserts a nasal after the radical vowel.

ऋमार्जिष्ट्, 5th form, from रूच्, 'to wipe.'

ऋमासिष्ट्, 6th form Parasm., and ऋमासि. 4th form Âtm., from मि, 'to throw,' or सी, 'to hurt.'

ऋमाचम्, etc., ऋमाष्टम्, or regularly ऋमार्चम्, ऋमार्षम्, 4th form from मृश्, 'to touch,' which may change आर् to रा.

ऋलासिष्ट् 6th form Par., and ऋलासि, 4th form Âtm., or regularly ऋलैषम्, ऋलैषि, 4th form, from ली, 'to adhere' (Sch. Pāṇini, VI., 1, 51; cf. Westergaard, Radices).

ऋलिङ्गहि, from लिङ्, 'to lick.' This verb, like दुह्, takes the 7th form, ऋलिङ्गम्, etc., and in 2nd and 3rd sing., 1st dual, and 2nd plur. Âtm. also the first form, e.g. ऋलीढास् or ऋलिङ्गास्, etc.

ऋवरीषि or ऋवरिषि, etc., 5th form Âtm., from वृ, 'to select.'

ऋविजिष्ट्, 5th form, from विज्, 'to tremble.'

ऋविविषि, 5th form Âtm., from विवी, 'to go.'

ऋव्यिष्ट्, 5th form, from व्यि, 'to swell.'

ऋस्तिष्टि, 4th form Âtm., from स्ता, 'to stand,' which changes its final to इ in the Âtmanepada.

ऋस्प्राचम्, etc., or regularly ऋस्पार्चम्, etc., 4th form, from सृश्, 'to touch,' which may change आर् to रा.

ऋस्फासिष्ट्, 6th form Par., from स्फाय, 'to swell.'

ऋसाचम्, 4th form, from सृज्, 'to abandon,' which changes आर् to रा.

ऋहसि, ऋहथास्, etc., 4th form Âtm., from हन्, 'to kill,' which rejects its final.

ऋौर्णुविष्ट्, or regularly ऋौर्णुनाविष्ट्, 5th form Parasmaipada, ऋौर्णुविषि, or regularly ऋौर्णुनविषि, 5th form Âtm., from ऊर्णु, 'to cover.'

THE FOUR LAST VERBAL FORMS.

§ 149. The seventh verbal form is the *first or periphrastic future*.

The third persons singular, dual, and plural are expressed by the nominatives singular, dual, and plural of the masculine gender of a noun ending in तृ *tri* and implying agency (*Nomen agentis*). The nominative of the singular ends in ता *tā*, the nominative of the dual in तारौ *tārau*, and the nominative of the plural in तारस् *tāras* (*cf.* § 233).

In the first and second persons singular, dual, and plural ता *tā* is compounded with the corresponding persons of the present of the verb अस् *as*, 'to be' (*cf.* 108, p. 83).

The terminations therefore are:—

Parasmaipada.			Âtmanepada.		
तास्मि	तास्मस्	तास्मस्	ताहै	तास्महै	तास्महै
तास्मि	तास्मस्	तास्मि	तास्मि	तास्माधै	तास्माधै
तृ	तृस्मस्	तृस्मा	तृस्मि	तृस्माधै	तृस्माधै
ता	तारौ	तारस्	ता	तारौ	तारस्
तु	तुरौ	तुरास्	तु	तुरौ	तुरास्

§ 150. The eighth verbal form is the *second future*, formed by compounding the verb with the present of the verb अस् *as*, 'to be,' which follows the analogy of the fourth conjugational class (§ 71, 2 and § 80, 2), but with rejection of its initial अ *a* (*cf.* 108, p. 83). The terminations of this future therefore are:—

Parasmaipada.			Âtmanepada.		
स्यामि	स्यावस्	स्यामस्	स्ये	स्यावहै	स्यामहै
स्यामि	स्यावस्	स्यामस्	स्ये	स्यावहै	स्यामहै
स्यासि	स्याधस्	स्याधि	स्यस्मि	स्याध्यै	स्याध्यै
स्यासि	स्याधस्	स्याधि	स्यस्मि	स्याध्यै	स्याध्यै
स्याति	स्यतस्	स्याति	स्यत्मि	स्यत्मै	स्यत्मै
स्याति	स्यतस्	स्याति	स्यत्मि	स्यत्मै	स्यत्मै

§ 151. The ninth verbal form is the *conditional*, properly the imperfect of the future, and formed from the second future quite like the imperfect in the fourth conjugational class from its present. It takes the augment (§ 74, 1) and substitutes the terminations of the imperfect (§ 74, 2) for those of the present, e.g. second future of पच् *pach*, in 1st sing. Par. पच्यामि *pak-shyāmi*, in 2nd पच्यसि *pak-shyāsi*, etc., conditional 1st sing. Par. अपच्यम् *á-pak-shyam*, 2nd अपच्यस् *á-pak-shyās*, etc. (cf. the paradigms in § 159, with § 80, 2).

§ 152. The tenth and last verbal form is the *precative*, which affixes to the crude form the following terminations:—

Parasmaipada.

यासम् <i>yāsam</i>	यास्वि <i>yāsva</i>	यास्यि <i>yāsma</i>
यास् <i>yās</i>	यास्तम् <i>yāstam</i>	यास्ति <i>yāsta</i>
यात् <i>yāt</i>	यास्ताम् <i>yāstām</i>	यास्तुस् <i>yāstus</i>

Âtmanepada.

सीय <i>sīyá</i>	सीचहि <i>sīváhi</i>	सीमहि <i>sīmáhi</i>
सीष्टास् <i>sīshthās</i>	सीचास्याम् <i>sīyāstham</i>	सीध्यम् <i>sīdhvám</i>
सीष्टृ <i>sīshthá</i>	सीचास्याम् <i>sīyāstām</i>	(सीद्धम् <i>sīdhvám</i> , cf. § 153)

§ 153. The initial स् *s* of the terminations of the second future and of the Âtmanepada of the precative undergoes the changes prescribed in § 17.

The termination of the second person plural Âtmanepada of the precative, सीध्यम् *sīdhvam*, follows the analogy of the corresponding termination of the fourth and fifth aorist (§ 139, Obs. 3). After any vowel or diphthong, except आ á and इ i, it must, and after यि *yi*, रि *ri*, लि *li*, वि *vi*, हि *hi* it may be changed to सीद्धम् *sīdhvam*, e.g. 4th aorist अनेद्धम् *anedhvam*, precative नेष्टेद्धम् *neshīdhvam*, 5th aorist अलविध्यम् *alavidhvam*, or अलविद्धम् *ala-*

vidhvam, precative लविषोध्वम् *lavishidhvam*, or लविषोद्वम् *lavishidhvam*.

§ 154. Primitive verbs ending in आ *a*, इ *i*, ई *ī*, उ *u*, ऊ *ri*, ए *e*, ऐ *ai*, ओ *o* attach the terminations of the first and second future and of the ऐmanepada of the precative immediately to the base. Primitive verbs ending in ऊ *u*, ऊ *ri*, or a consonant, and all derivative verbs (§§ 39-62) insert इ *i*, those with the final ऊ *ri* may interpose इ *i* or ई *ī*, except in the precative, where the इ *i* is absolute, e.g. from दा *dā*, 'to give,' 1st sing. of the first future Par. दातास्मि *dā-tāsmi*; from जि *ji*, 'to conquer,' जितास्मि *je-tāsmi* (§ 156); from म्लै *mlai*, म्लातास्मि *mlā-tāsmi* (§ 155); but from भू *bhū*, 'to become,' भवितास्मि *bhar-i-tāsmi* (§ 156); from जृ *jri*, 'to grow old,' जरितास्मि *jar-i-tāsmi*, or जरीतास्मि *jar-i-tāsmi* (§ 156); from पत् *pat*, 'to fall,' पतितास्मि *pat-i-tāsmi*; likewise in the second future दास्यास्मि *dū-syāsmi*, जियास्मि *je-shyāsmi*, म्लास्यास्मि *mlā-syāsmi*, भविष्यास्मि *bhar-i-shyāsmi*, जरिष्यास्मि *jar-i-shyāsmi*, or जरीष्यास्मि *jar-i-shyāsmi*, पतिष्यास्मि *pat-i-shyāsmi*.

Exc. 1. Verbs ending in ऊ *ri* insert इ *i* before the terminations of the second future, e.g. कृ *kri*, करिष्यास्मि *kar-i-shyāsmi*.

Exc. 2. After the final ऊ *ri* which is preceded by a compound consonant, इ *i* may optionally be prefixed to the terminations of the ऐmanepada of the precative, e.g. धृवि *dhvri*, 'to bend,' ध्वरिष्याच् *dhvar-i-shiyā*, or ध्वषीच् *dhvri-shiyā*. Verbs ending in ऊ *ri* may optionally omit the इ *i* and change ऊ *ri* to ईर् *īr*, or ऊर् *ūr*, if it is preceded by labials or व् *v*, e.g. स्त्रि *stri*, either स्त्रिष्याच् *star-i-shiyā* or स्त्रीष्याच् *stir-shiyā*; पृ *pri*, either परिष्याच् *par-i-shiyā* or पूषीच् *pūr-shiyā*.

For other exceptions, especially the verbs with final consonants which do not take इ *i*, see my 'Kurze Grammatik,' § 293, and my 'Vollständige Grammatik,' §§ 155, 156.

§ 155. Final ए *e*, ऐ *ai*, and ओ *o* are changed to आ *a*, e.g. धे *dhe*, 'to drink,' 1st sing. of the first future Par. धातास्मि *dha-tāsmi*, लै *mlai*, स्त्रातास्मि *mlā-tāsmi*, शो *ço*, 'to sharpen.' श्रातास्मि *çā-tāsmi*.

The derivative verbs ending in आ *a* reject their final before इ *i*, and the rules given in § 56. 3 apply also to these forms, e.g. बोधय *bodhaya*, causal of बुध *budh*, in the first future बोधयितास्मि *bodhay-i-tāsmi*, बैभिद्य *bebbidya*, frequentative of भिद् *bhid*, 1st sing. of the first future अ॒त्म. बैभिद्यिताहि *bebbid-i-tāhe*, but from the denominative नमस्त्र *namasya* either नमस्तितास्मि *namasy-i-tāsmi*, or नमसितास्मि *namas-i-tāsmi*.

§ 156. In the first and second future and the अ॒त्मनेपदा of the precatative final इ *i* and ई *i* are changed to ए *e*, or, if इ *i* is inserted, to अय् *ay*, final उ *u* to ओ *o*, or, if इ *i* is inserted, to अव् *av*, final ऊ *u* to अव् *av*, final ऋ *ri* and ऋूरि *ri* to अर् *ar* (guna), e.g. जि *ji*, जैतास्मि *je-tāsmi*, जैयामि *je-shyāmi*, जैषीच *je-shiyā*, but from च्वि *çvi*, 'to swell,' which takes इ *i*, च्वितास्मि *çray-i-tāsmi*; स्तु *stu*, 'to praise,' स्तोतास्मि *sto-tāsmi*, etc.; but क्षु *kshu*, क्षवितास्मि *kshav-i-tāsmi*; भू *bhū*, भवितास्मि *bhav-i-tāsmi*; क्रि *kri*, कर्तास्मि *kar-tāsmi*, करिष्यामि *kar-i-shyāmi* (cf. § 154, Exc. 1 and § 156, Exc. 2); कृ *kri*, कृतितास्मि *kar-i-tāsmi*, or कृतीतास्मि *kar-i-tāsmi* (cf. § 154 and 156, Exc. 2).

Penultimate इ *i*, उ *u*, and ऋ *ri*, followed by a single consonant, become ए *e*, ओ *o*, and अर् *ar* (guna); ऋूरि *ri* is changed to ईर् *ir*, e.g. क्ष्विद् *kshvid*, 'to sound inarticulately,' क्ष्वेदितास्मि *kshved-i-tāsmi*, क्ष्वेदिष्यामि *kshved-i-shyāmi*, क्ष्वेदिषीच *kshred-i-shiyā*; बुध *budh*, बोधयितास्मि *bodh-i-tāsmi*; पृच् *pričh*, 'to mix,' पर्चितास्मि *parch-i-tāsmi*; स्त्रूह *strīh*, 'to hurt,' स्त्रीहितास्मि *strīrh-i-tāsmi*.

Exc. 1. The exception to § 141 holds good also here, e.g.

कुचितास्ति *kuch-i-tāsmi*, गृतास्ति *gu-tāsmi*, गृवितास्ति¹ *guv-i-tāsmi*,
बुवोधितास्ति *hubodhish-i-tāsmi*, बैभिदिताहै *bebhid-i-tāhe*.

Exc. 2. In the Âtmanepada of the precative, when इ *i* is not inserted, final चू *ri* and penultimate इ *i*, उ *u*, चू *ri* are left unchanged, and चू *ri*, when preceded by labials or व *v*, is changed to ऊर् *ür*, or, if preceded by other consonants to ईर् *ir*, e.g. क्रि *kri*, क्रषीय *kri-shiyá*; क्षिप् *kship*, 'to throw,' क्षिप्तीय *kship-shiyá*; पूरि *prī*, 'to fill,' पूर्षीय *pūr-shiyá* (or परिषीय *par-i-shiyá*); कृ *kri*, कौषीय *kir-shiyá* (or करिषीय *kar-i-shiyá*).

§ 157. The small number of verbs with final consonants which affix the terminations immediately (§ 154, Exc. 2), follow :

1. Before the initial त् *t* of the first future the rules given in § 95, 3, e.g. गम् *gam*, गन्तास्ति *gan-tāsmi*; § 96, 3 e.g. भिद् *bhid*, भेत्तास्ति *bhet-tāsmi*; क्रुध् *krud*, क्रोद्धास्ति *krod-dhāsmi*; § 98, 1, युज् *yuj*, योक्तास्ति *yok-tāsmi*; § 98, 2, प्रचू *prachh*, प्रष्टास्ति *prash-tāsmi*; § 98, 3, लिह् *lih*, लेहास्ति *ledhāsmi*; but दुह् *duh*, द्रोग्यास्ति *dog-dhāsmi*; § 102, द्रुह् *druh*, द्रोढास्ति *drodhāsmi*, or द्रोग्यास्ति *drog-dhāsmi* (also with inserted इ *i*, द्रोहितास्ति *droh-i-tāsmi*); नह् *nah*, नद्वास्ति *nad-dhāsmi*; भर्ज् *bhraj*, भर्षास्ति *bhrash-tāsmi*; वह् *vah*, वोढास्ति *vodhāsmi*.

2. Before the initial स् *s* of the second future and the Âtmanepada of the precative the rules given in § 96, 3, e.g. भिद् *bhid*, भेत्यामि *bhet-syāmi*, भित्सीय *bhit-siyá*; § 96, 4, बुध् *budh*, I. 4, Âtm. भोत्ये *bhot-syé*, भुत्सीय *bhut-siyá*; § 97, 1, युज् *yuj*, योक्त्यामि *yok-shyāmi*, युक्तीय *yuk-shiyá*; लिह् *lih*, लेक्त्यामि *lek-shyāmi*, लिक्तीय *lik-shiyá*; दुह् *duh*, धोक्त्यामि *dhok-shyāmi*, धुक्तीय *dhuk-shiyá*; § 97, 2, मन् *man*, I., 4, Âtm. मंस्ये *mañ-syé*, मंसीय *mañ-siyá*.—A final स् *s* becomes त् *t*, e.g. वस् *vas*, 'to dwell,' वत्यामि *vat-syāmi*, वत्सीय *vat-siyá*.

§ 158. In the Parasmaipada of the precative final इ *i* and उ *u* of the verb are lengthened, final इर् *ri* becomes रि *ri*, and, when preceded by a compound consonant, अर् *ar*; इर् *ri* becomes ईर् *ir*, and when preceded by labials or व् *v*, ऊर् *ur*; final ए *ai* and ओ *o* are generally changed to आ *ā*. In some verbs however these diphthongs as well as आ *ā*, must or may be changed to ए *e* (cf. my 'Kurze Grammatik,' § 316, Bem.), e.g. श्रि *cri*, श्रीयासम् *cri-yāsam*; स्तु *stu*, 'to praise,' स्तूयासम् *stū-yāsam*; क्रि *kri*, क्रियासम् *kri-yāsam*; स्मृ *smri*, 'to recollect,' स्मर्यासम् *smar-yāsam*; स्त्रि *stri*, स्त्रीयासम् *stir-yāsam*; पूरि *pri*, पूर्यासम् *pūr-yāsam*; दै *dai*, 'to purify,' दायासम् *dā-yāsam*; but दा *da*, 'to give,' दे *de*, 'to protect,' and दो *do*, 'to cut,' make देयासम् *de-yāsam*; धै *dhai*, 'to think,' optionally धायासम् *dhyā-yāsam* or ध्येयासम् *dhye-yāsam*.

इ *i* and उ *u*, when preceding a radical र् *r* or व् *v*, are lengthened (cf. § 18), e.g. कुर् *kur*, 'to sound,' कुर्यासम् *kur-yāsam*; दिव् *div*, दीव्यासम् *div-yāsam*.

Some verbs, enumerated in my 'Vollständige Grammatik,' § 154, 2, 2, reject their penultimate nasal, e.g. दंश् *dañç*, 'to bite,' दश्यासम् *daç-yāsam*.

The verbs ending in अय् *aya*, viz. the causals, the verbs of the tenth conjugational class, and denominatives in अय् *aya*, reject these two syllables, e.g. बोधय् *bodh-aya*. बोध्यासम् *bodh-yāsam*.

A final अ *a* is rejected, e.g. बुबोधिष्ठ *bubodhisha*, desiderative of बुध् *budh*, बुबोधिष्ठासम् *bubodhish-yāsam*; the denominatives derived by the affix य् *ya* reject it, when preceded by a consonant, e.g. नमस्य *namasya*, नमस्यासम् *namas-yāsam*.

§ 159. PARADIGMS: जी *ni*, 'to lead,' and फ़िदू *fidū*, 'to be moist;' the second may optionally insert इ *i*.

Parasmaipada. अत्मानपदा.

FIRST FUTURE.		SECOND FUTURE.	
जीतासि - <i>niśas</i>	जीतास्मि - <i>niśasmi</i>	जीताहौ - <i>niśiha</i>	जीतास्वहौ - <i>niśiśvah</i>
जीतासि - <i>niśas</i>	जीतास्मि - <i>niśasmi</i>	जीतासि - <i>niśas</i>	जीतास्वि - <i>niśiśvih</i>
जीता - <i>niśat</i>	जीतार्ता - <i>niśatā</i>	जीता - <i>niśat</i>	जीतार्ता - <i>niśatā</i>
3.		जीदितास्थि or - <i>niśiditāśhi</i>	जीदितास्वहौ or - <i>niśiditāśvah</i>
2.		जीदितास्मि or - <i>niśiditāśmi</i>	जीदितास्वि or - <i>niśiditāśvih</i>
1.		जीदिता इ or - <i>niśidita</i>	जीदितार्ता - <i>niśiditārtā</i>
FIRST FUTURE.		SECOND FUTURE.	
जीष्यामि - <i>neshyāmi</i>	जीष्यावैस् - <i>neshyāvaiś</i>	जीष्यावैह - <i>neshyāvaih</i>	जीष्यामहै - <i>neshyāmāh</i>
जीष्यसि - <i>neshyāsi</i>	जीष्यस्मि - <i>neshyāśmi</i>	जीष्यसि - <i>neshyāśvih</i>	जीष्यस्वि - <i>neshyāśvih</i>
जीष्यति - <i>neshyati</i>	जीष्यतेर्ता - <i>neshyātā</i>	जीष्यतेर्ता - <i>neshyātā</i>	जीष्यतेर्ता - <i>neshyātā</i>
			जीष्यामैतेर्ता - <i>neshyāmātā</i>

Ātmānepada.

Ātmānuprada.

PRELATIVE

Parasmaipadu.

नीयासम् <i>nīyāśam</i>	नीयास्व <i>nīyāśva</i>	नीयास्व <i>nīyāśva</i>	नीयीय <i>nīyīyī</i>	नीयीवहि <i>nīyīvahī</i>	नीयीमहि <i>nīyīmahi</i>
‘Pray I may lead’			‘Pray I may lead’		
नीयास् <i>nīyāś</i>	नीयास्म् <i>nīyāśm</i>	नीयास्म् <i>nīyāśm</i>	नीयीस्म् <i>nīyīśm</i>	नीयीद्वम् <i>nīyīdvam</i>	नीयीद्वम् <i>nīyīdvam</i>
नीयात् <i>nīyāt</i>	नीयास्म् <i>nīyāśm</i>	नीयास्म् <i>nīyāśm</i>	नीयीस्म् <i>nīyīśm</i>	नीयीत्वम् <i>nīyītvam</i>	नीयीत्वम् <i>nīyītvam</i>
क्लियासम् <i>klyāśam</i>	क्लियास्व <i>klyāśva</i>	क्लियास्व <i>klyāśva</i>	क्लेद्विषीय <i>klyāśvīyī</i>	क्लेद्विषीयवहि or क्लित्सोवहि	क्लेद्विषीयमहि or क्लित्सोमहि
क्लियास् <i>klyāś</i>	क्लियास्म् <i>klyāśm</i>	क्लियास्म् <i>klyāśm</i>	क्लेद्विषीयास्मा॒म् <i>klyāśvīyāśmām</i>	क्लेद्विषीयास्मा॒म् <i>klyāśvīyāśmām</i>	क्लेद्विषीयास्मा॒म् <i>klyāśvīyāśmām</i>
क्लियात् <i>klyāt</i>	क्लियास्म् <i>klyāśm</i>	क्लियास्म् <i>klyāśm</i>	क्लेद्विषीय॒ <i>klyāśvīy</i>	क्लेद्विषीयास्मा॒म् <i>klyāśvīyāśmām</i>	क्लेद्विषीयास्मा॒म् <i>klyāśvīyāśmām</i>

In the same way are inflected the forms mentioned in §§ 154-58.

§ 160. ALPHABETICAL LIST OF THE ANOMALIES IN THE FOUR LAST VERBAL FORMS (FUTURE I. AND II., CONDITIONAL, AND PRECATIVE).

अर्यासम्, precative Parasmaipada, from च्छ, 'to go.'

इज्यासम्, " " " अज्, 'to sacrifice.'

इयासम्, " " " इ, 'to go,' but only when preceded by a preposition, else regularly ईयासम्.

उच्यासम्, precative Parasmaipada, from वच्, 'to speak.'

उद्यासम्, " " " वद्, 'to speak.'

उष्मासम्, " " " वप्, 'to sow.'

उश्मासम्, " " " वश्, 'to wish.'

उथासम्, " " " वस्, 'to dwell.'

उद्धासम्, " " " वह्, 'to bear,' and, when preceded by prepositions, also from जह्, 'to reason.'

जयासम्, precative Parasmaipada, from वै, 'to weave.'

जर्णुवितास्मि or जर्णवितास्मि, etc., fut. I.; जर्णुविष्यामि or जर्णविष्यामि, fut. II.; अर्णुविष्यम् or अर्णविष्यम्, conditional; जर्णुविषीय or जर्णविषीय, Âtmanepada of the precative, from जर्णु 'to cover.'

चृतीयिताहि or अर्तिताहि, future I.; चृतीयिष्ये or अर्तिष्ये, fut. II.; आर्तीयिष्ये or आर्तिष्ये, conditional; चृतीयिषीय or अर्तिषीय, precative, from चृत् Âtm. 'to blame.'

कामयिताहि or कमिताहि, future I.; कामयिष्ये or कमिष्ये, future II.; अकामयिष्ये or अकमिष्ये, conditional; कामयिषीय or कमिषीय, precative, from कम् Âtm. 'to love.'

कुताहि, कुथे, अकुष्टे, कुषीय, from कु ऐति. 'to cry' (contrary to § 156).

कुविताहि, कुविष्ये, अकुविष्ये, कुविषीय, from कु ऐति. 'to cry' (contrary to § 156).

क्रष्टास्मि, or regularly कर्षास्मि, क्रच्यामि or कर्च्यामि, अक्रच्यम् or अकर्च्यम्, from च्छ, 'to draw' (cf. § 148), with र optionally instead of अर् (§ 156).

क्षवितास्मि, क्षविष्यामि, अक्षविष्यम्, क्षविषीय, from क्षु, 'to sneeze' (contrary to § 154).

क्षणवितास्ति, क्षणविष्यानि, अक्षणविष्यम्, क्षणविषीय, from क्षण्, 'to sharpen' (contrary to § 154).

खायासम्, or regularly खन्यासम्, precative Parasmaipada, from खन्, 'to dig.'

गसीय, or regularly गंसीय, precative Âtman., from गम्, 'to go.'

गुतास्ति, गुप्यानि, अगुप्यम्, गुबीय, from गु गुतितास्ति, गुविष्यानि, अगुविष्यम्, गुविषीय, from गु गुहितास्ति, गुहिष्यानि, अगुहिष्यम्, गुहिषीय (but without इ regularly गोढास्ति, घोक्ष्यानि, अघोक्ष्यम्, घुक्षीय), from गुह्, 'to hide.'

गृद्यासम्, precative Parasmaipada, from ग्रह्, 'to take,' cf. यहीतास्ति.

गेयासम्, precative Parasmaipada, from गै, 'to sing' (cf. § 158).

गोपायितास्ति or गोपितास्ति or गोप्त्रास्ति, future I.; गोपायिष्यानि or गोपिष्यानि or गोप्त्यानि, future II.; अगोपायिष्यम् or अगोपिष्यम् or अगोप्त्यम्, conditional; गोपायासम् or गुप्यासम्, precative Parasm.; गोपायिषीय or गोपिषीय or गुप्तीय, precative Âtm., from गुप्, 'to protect.'

ग्रहीतास्ति, ग्रहीष्यानि, अग्रहीष्यम्, ग्रहीषीय, from ग्रह्, 'to take,' cf. गृद्यासम्.

चातास्ति, चास्त्रानि, अचास्यम्, चासीय, from चाय, 'to worship.'

जायासम्, or regularly जन्यासम्, precative Parasm., from जन्, 'to bring forth.'

जीयासम्, precative Parasm., from ज्या, 'to become old,' and from ज्यो, 'to restrain.'

डिताहे, डिष्ये, अडिष्ये. डियषीय, from डी, Âtm. 'to fly' (contrary to § 154).

दरिद्रितास्ति, दरिद्रिष्यानि, अदरिद्रिष्यम्, दरिद्र्यासम्, दरिद्रिषीय, from दरिद्रा, 'to be in distress' (contrary to § 154).

दाताहे, दास्ये, अदास्ये, दासीय, from दी Âtm. 'to go to ruin' (of course also from दा, दे, दो).

दीधिताहे, दीधिष्ये, अदीधिष्ये, दीधिषीय, from दीधी, Âtman., 'to shine.'

देयासम्, precative Parasm., from दा, 'to give,' दे, 'to protect,' and दो, 'to cut.'

द्रष्टास्मि, द्रच्यामि, अद्रच्यम्, from दृश्, 'to see,' with र instead of अ (§ 156).

धुवितास्मि and regularly धवितास्मि, धुविष्वामि and regularly धविष्वामि, अधुविष्वम् or अधविष्वम्, धुविष्वीय or धविष्वीय, from धू, 'to shake.'

धूपायितास्मि or धूपितास्मि, धूपायिष्वामि or धूपिष्वामि, अधूपायिष्वम् or अधूपिष्वम्, धूपायासम् or धूयासम्, धूपायिष्वीय or धूपिष्वीय, from धूप्, 'to fumigate.'

धेयासम्, precative Parasm., from धा, 'to hold,' and धे, 'to drink.'

ध्रुतास्मि or regularly ध्रोतास्मि, ध्रुष्वामि or ध्रोष्वामि, अध्रुष्वम् or अध्रोष्वम्, ध्रुष्वीय or ध्रोष्वीय, from ध्रु, 'to stand firm.'

नंष्टास्मि, नङ्गच्यामि, अनङ्गच्यम्, नङ्गीय, from नश्, 'to perish.'

नवितास्मि, नविष्वामि, अनविष्वम्, नविष्वीय, from नु 'to praise' (contrary to § 154).

नुवितास्मि, नुविष्वामि, अनुविष्वम्, नुविष्वीय, from नू, 'to praise' (contrary to § 156).

पणायितास्मि or पणितास्मि (? according to other grammarians अत्मनेपदा only पणायिताहि or पणिताहि), पणायिष्वामि or पणिष्वामि (? पणायिष्वे or पणिष्वे only), पणायासम् or पणासम् (?), पणायिष्वीय or पणिष्वीय, from पण्, 'to praise.'

पनायितास्मि or पनितास्मि (? according to other grammarians अत्मनेपदा only, etc., quite as the preceding, only with न् instead of पण्), from पन्, 'to praise.'

पृश्यासम्, precative Parasmaipada, from प्रश्च, 'to ask.'

पेयासम्, precative Parasmaipada, from पा, 'to drink.'

याताहि, यास्ते, अप्यास्ते, यासीय, from यात् अत्म.. 'to be exuberant.'

भर्षास्मि, or regularly भष्टास्मि, भर्व्यामि or भर्व्यामि, अभर्व्यम् or अभर्व्यम्, भर्वीय or भर्वीय, from भर्ज्, 'to fry.'

मङ्गास्मि, मङ्गच्यामि, अमङ्गच्यम्, मङ्गीय, from मङ्ग्, 'to dive.'

मातास्ति, मास्तामि, अमास्तम्, मासीय, from मि, 'to throw,' मी, 'to hurt' (and of course also from मा, 'to measure,' and मे, 'to barter').

मार्दस्ति or मार्जितास्ति, मार्द्यामि or मार्जिष्यामि, अमार्द्यम् or अमार्जिष्यम्, मार्जिषीय (or regularly मृक्षीय), from मृज्, 'to wipe.'

मेयासम्, precreative Parasmaipada, from मा, 'to measure,' and मे, 'to barter.'

म्रष्टास्ति or regularly मर्दास्ति, म्रच्यामि or मर्च्यामि, अम्रच्यम् or अमर्च्यम्, from मृश्, 'to touch,' with र optionally instead of अर्.

यवितास्ति, यविष्यामि, अयविष्यम्, यविषीय, from यु, 'to join' (contrary to § 154).

रवितास्ति, रविष्यामि, अरविष्यम्, रविषीय, from रु, 'to sound' (contrary to § 154).

लातास्ति, लाताहे, or regularly लेतास्ति, लेताहे, लास्तामि, लास्ये, or लेषामि, लेष्ये, अलास्यम्, अलास्ये or अलेष्यम्, अलेष्ये, लासीय or लीषीय, from ली, 'to adhere;' but लीयासम् regularly (Sch. Pāṇini, VI. 1, 51; cf. Westergaard, Radices).

वरितास्ति or वरीतास्ति, वरिष्यामि or वरीष्यामि, अवरिष्यम् or अवरीष्यम्, वरिषीय, from वृ, 'to select.'

विच्छायसम्, precreative Parasmaipada from व्यच्, 'to deceive.'

विच्छायितास्ति or विच्छितास्ति, विच्छायिष्यामि or विच्छिष्यामि, अविच्छायिष्यम् or अविच्छिष्यम्, विच्छायिषीय or विच्छिषीय, from विच्छ्, 'to go.'

विजितास्ति, विजिष्यामि, अविजिष्यम्, विजिषीय, from विज्, 'to tremble.'

विध्यासम्, precreative Parasmaipada, from व्यध्, 'to pierce.'

वीयासम्, precreative Parasmaipada, from व्ये, 'to cover.'

वृश्यासम्, precreative Parasmaipada, from व्रश्, 'to tear.'

वैविताहे, वैविष्ये, अवैविष्ये, वैविषीय, from वैवी ऐति, 'to go.'

वोदास्ति, future I., from वह्, 'to bear.'

श्चिताहे, श्चिष्ये, अश्चिष्ये, श्चिषीय, from श्ची ऐति, 'to lie down' (contrary to § 154).

शिष्यासम्, precative Parasmaipada, from शास, 'to instruct.'

शूयासम्, precative Parasmaipada, from श्वि, 'to swell.'

अयितास्मि, अयिष्यामि, अयिष्यिष्म्, अयिष्यीय, from अि, 'to go' (contrary to § 154).

सायासम्, or regularly सन्यासम्, precative Parasmaipada, from सन्, 'to obtain.'

सुष्यासम्, precative Parasmaipada, from स्वप्, 'to sleep.'

सेयासम्, precative Parasmaipada, from सै, 'to waste,' and सो, 'to destroy.'

सोढास्मि, future I., from सह्, 'to bear.'

स्थियासम्, precative Parasmaipada, from स्था, 'to stand.'

स्ववितास्मि, अस्वविष्यम्, स्वविष्यीय, from स्वु, 'to flow' (contrary to § 154).

स्पष्टास्मि, or regularly स्पृष्टास्मि, स्पृक्ष्यामि or स्पृक्ष्यामि, अस्पृक्ष्यम् or अस्पृक्ष्यम्, from स्पृश्, 'to touch.'

स्फाताहे, स्फास्ये, अस्फास्ये, स्फासीय, from स्फाय्, 'to swell.'

स्वप्नास्मि, or regularly सर्प्नास्मि, स्वप्न्यामि or सर्प्न्यामि, अस्वप्न्यम् or असर्प्न्यम्, from सृप्, 'to go.'

स्वष्टास्मि, स्वत्यामि, अस्वत्यम्, from सृज्, 'to abandon.'

ह्रयासम्, precative Parasmaipada, from ह्रै, 'to call.'

हृयासम्, precative Parasmaipada, from हृा, 'to leave.'

II. PASSIVE VOICE.

I. THE FIRST FOUR VERBAL FORMS OF THE PASSIVE VOICE.

§ 161. The first four verbal forms of the passive are formed :—

1. By affixing य yá to the verb, e.g. दृश् dṛic, 'to see,' दृश्य dṛic्या, 'to be seen.'

2. By conjugating this base in the Ātmanepada according to the analogy of the Ātmanepada of the fourth conjugational class (§ 80, 2), from which it only differs in regard to the accent.

Paradigm.

PRESENT

दृश्ये	दृश्यावहै	दृश्यामहै	अदृश्ये	अदृश्यावहि	अदृश्यामहि
दृश्यः	दृश्यवहै	दृश्यामहै	दृश्ये	दृश्यावहि	दृश्यामहि
‘I am seen’			‘I was seen’		
दृश्यसे	दृश्यव्यथि	दृश्यव्यथि	अदृश्यथास्	अदृश्यथाम्	अदृश्यधम्
दृश्यस्	दृश्यव्यथा	दृश्यव्यथा	दृश्यथास्	दृश्यथाम्	दृश्यधम्
दृश्यते	दृश्यते	दृश्यन्ते	अदृश्यत	अदृश्यताम्	अदृश्यत्ता
दृश्यत्	दृश्यत्	दृश्यन्त्	दृश्यता	दृश्यताम्	दृश्यत्ता
दृश्यते	दृश्यते	दृश्यन्ते	दृश्यता	दृश्यताम्	दृश्यत्ता

IMPERATIVE.

दृश्ये	दृश्यावहै	दृश्यामहै	दृश्येय	दृश्यावहि	दृश्यमहि
दृश्यः	दृश्यवहै	दृश्यामहै	दृश्येया	दृश्यवहि	दृश्यमहि
‘May I be seen’			‘I may be seen’		
दृश्यस्व	दृश्येयाम्	दृश्यधम्	दृश्येयास्	दृश्येयाधाम्	दृश्यधम्
दृश्यस्वा	दृश्येयाम्	दृश्यधम्	दृश्येयास्	दृश्येयाधाम्	दृश्यधम्
दृश्यताम्	दृश्यताम्	दृश्यन्ताम्	दृश्यते	दृश्येयाताम्	दृश्यरन्
दृश्यताम्	दृश्यताम्	दृश्यन्ताम्	दृश्यता	दृश्येयाताम्	दृश्यरन्
दृश्यताम्	दृश्यताम्	दृश्यन्ताम्	दृश्यता	दृश्येयाताम्	दृश्यरन्

§ 162. The final letters of the verb undergo the same changes before the affix य् *yu*, as before the य् *ya* of the terminations of the precative Parasmaipada, except that final आ *ā*, ए *e*, ऐ *ai*, and ओ *o* in the passive voice are changed only to आ *ā*, never to ए *e*; e.g. (cf. § 158) आये *criyé*, सूये *stúyé*, क्रिये *kriyé*, स्मर्ये *smaryé*, स्त्रिये *stíryé*, पूर्ये *púryé*, दाये *dáyé*, from दै *dai*, ‘to purify’; धाये *dhyáyé*, from धै *dhyai*; कूर्ये *kúryé*, दीये *dívyé*, दशे *dacyé*, बोध्ये *bodhyé*, बुद्धिये *bubodhishyé*; add from जोलूय *lolíya*, second frequentative of लू *lú*, ‘to cut,’ लोलूये *lolíyyé*, नमस्ये *namasyé*, and in the same way from बेभिद्य *bebhidya*, second frequentative of भिद् *bhid*, बेभिद्ये *bebhidyé*.

§ 163. LIST OF ANOMALIES IN THE FIRST FOUR VERBAL FORMS OF THE PASSIVE VOICE (cf. the corresponding anomalous precatives Parasmaipada in § 160).

अये from चर्, ‘to go.’

उये from वद्, ‘to speak.’

इज्ये from चज्, ‘to sacrifice.’

उये from वप्, ‘to sow.’

उच्ये from वच्, ‘to speak.’

उस्ये from वस्, ‘to desire.’

उस्थि from वस्, 'to dwell.'	धूपाथ्ये or धूष्ये from धूप्, 'to fumigate.'
उद्ध्वे from वह्, 'to bear,' and, when preceded by prepositions, also from ऊह्, 'to reason.'	पणाथ्यि or पण्ये from पण् } 'to praise.'
जूये from वै, 'to weave.'	पीये from पा, 'to drink.'
ऋतीये or ऋत्ये from ऋत् 'to blame.'	पूछ्ये from प्रक्ष्, 'to ask.'
कास्ये or कस्ये from कम्, 'to love.'	भृज्ये from भ्रज्, 'to fry.'
खाये or खन्ये from खन्, 'to dig.'	मीये from मा, 'to measure,' and
गृह्ये from ग्रह्, 'to take.'	मे, 'to barter.'
गीये from गै, 'to sing.'	विच्छ्ये from वच्, 'to deceive.'
गोपाथ्ये or गुण्ये from गुप् 'to protect.'	विच्छाये or विच्छ्ये from विक् 'to go.'
जाये or जन्ये from जन्, 'to bring forth.'	विध्ये from वध्, 'to pierce.'
जीये from ज्या, 'to become old,' and ज्यो, 'to restrain.'	वीये from वी, 'to cover.'
दरिद्र्ये from दरिद्रा, 'to be poor.'	वृश्ये from व्रश्, 'to tear.'
दीध्ये from दीधी, 'to shine.'	वैये from वैवी, 'to go.'
दीये from दा, 'to give,' दे, 'to protect,' and दो, 'to cut.'	शृये from श्री, 'to lie.'
धीये from धा, 'to hold,' and धि, 'to drink.'	शिष्ये from शास्, 'to instruct.'
	शूये from श्वि, 'to swell.'
	साये or सन्ये from सन्, 'to obtain.'
	सीये from सै, 'to waste,' and सो 'to destroy.'
	सुये from स्वप्, 'to sleep.'
	स्थीये from स्था, 'to stand.'
	हीये from हा, 'to leave.'
	ह्रये from ह्रै, 'to call.'

II. THE LAST SIX VERBAL FORMS OF THE PASSIVE VOICE.

§ 164. The last six verbal forms of the passive are mostly identical with the corresponding forms of the *Ātmanepada*. Thus in the reduplicated perfect of the passive दा makes दुदे, शिश्ये, न्री चिक्रिये, etc., cf. § 117; वच् जच्चे, cf. § 118; in the periphrastic perfect छह् makes छाद्यां चक्रे (cf. § 123).

In the aorist स्ति॒च् makes आसि॒चि॒ (§ 134), त्रि॒च् आशि॒चि॒ (§ 135), पाठ्य, when reflective (Exc. 1 to § 166), आपो॒पठे॒ (§ 136, IV., 1), नी॒ आनेपि॒ (§ 142), लू॒ आलविषि॒ (§ 143), दिश्॒ आदिक्षि॒ (§ 147).

In the first future नी॒ makes निताहि॒, क्लिह॒ क्लिदिताहि॒ or क्लीताहि॒; in the second future नेष्ये॒, क्लेदिष्ये॒ or क्लीत्ये॒; in the conditional आनेष्ये॒, अक्लेदिष्ये॒ or अक्लेत्ये॒; in the precative नेष्यीये॒, क्लेदिषीये॒ or क्लीत्यीये॒ (§ 159).

There are, however, some slight differences between the passive and the Ātmanepada, which will be pointed out in the following paragraphs.

§ 165. In the periphrastic perfect of the passive भू॒ *bhū* and अस्॒ *as*, as well as क्ल॒ *kl* (§§ 123, 164), take the terminations of the Ātmanepada.

PARADIGM.

चक्री	or आसि॒	or वभूवि॒
chālre	āse	babbhāve
चक्रघे॒	आसिघे॒	वभूविघे॒
chālrishe	āsāshe	babbhāvishe
चक्री॒	आसि॒	वभूवि॒
chāire	āse	babbhāre
चक्रवहे॒	आसिवहे॒	वभूविवहे॒
chakrīvahē	āsīvahē	babbhārvahē
चक्राचे॒	आसाचे॒	वभूवाचे॒
chakrātē	āsātē	babbhātātē
चक्राति॒	आसाति॒	वभूवाति॒
chālratē	āsītē	babbhātātē
चक्रमहे॒	आसिमहे॒	वभूविमहे॒
chālrimahē	āsīmāhe	babbhārimāhe
चक्रात्ते॒	आसिष्ये॒	वभूविष्ये॒ or वभूविष्टे॒
chālridhē	āsīdhe	babbhāridhē babbhāvidhē
चक्री॒	आसिरे॒	वभूविरे॒
chālriue	āsīre	babbhāvare

§ 166. The third person singular of the aorist is formed by affixing to the augmented verb the termination इ॒, before which the final and penultimate letters of the base undergo the following changes :

1. Final ए *e*, ई *ai*, and ओ *o*, are changed to आ *a*, after which as well as after an original final आ *a*, य *y* is inserted, e.g. दा *dā*, 'to give,' दै *de*, 'to protect,' दै *dai*, 'to purify,' and दो *do*, 'to cut,' make अदायि *á-dá-y-i*.

2. A final इ *i*, or ई *ī*, is changed to आय *áy*, e.g. जि *ji*, 'to conquer,' अजायि *á-jáy-i*; नी *nī*, 'to lead,' अनायि *á-náy-i*.

3. A final उ *u*, or ऊ *ū*, is changed to आव *áv*, e.g. नु *nu*, or नू *nū*, 'to praise,' अनावि *á-náv-i*.

4. Final ऋ *ri* and ञृ *rī* become आर *ár*, e.g. क्रि *kri*, 'to make,' कृ *kri* 'to throw,' अकारि *á-kár-i*.

5. A penultimate अ *a* followed by a single consonant is lengthened, e.g. पत् *pat*, 'to fall,' अपाति *a-pát-i*. There are many exceptions to this rule, especially all the verbs ending in अम् retain the short vowel, e.g. झाम्, 'to be sad,' अहामि.

6. Penultimate इ *i*, उ *u*, and ञृ *rī*, followed by a single consonant, are changed to ए *e*, ओ *o*, and अर *ar* (guna), e.g. छिद् *chhid*, 'to cut,' अच्छेदि *a-chchhed-i*; तुह् *tud*, 'to strike,' अतोदि *a-tod-i*; दृश् *driç*, 'to see,' अदर्शि *a-darç-i*.

This rule does not apply to the last इ of the desiderative, nor to the इ, उ, or ञृ of verbs ending in the affix य preceded by a consonant (cf. 8).

7. Penultimate ञृ *rī* becomes ईर् *īr*, e.g., स्तृह् *strīh*, अस्तीर्हि *a-stīrh-i*.

8. Final ञ *a* is rejected, e.g. बुबोधिष्ठ *bubodhisha*, desiderative of बुध् *budh*, अबुबोधिष्ठि *a-bubodhish-i*; लोलूय *lolúya*, second frequentative of लू *lú*, अलोलूयि *a-lolúy-i*. Second frequentatives and denominatives formed by the affix य which have a consonant immediately before this affix, follow the rule given in § 56, 3, e.g. वैभिद्य अवैभिदि, नमस्य अनमस्यि or अनमसि.

9. Derivative verbs ending in अय *aya*, i.e., the causals, verbs of the tenth conjugational class, and denominatives in अय, reject this affix, e.g. बोधय *bodhaya* अबोधि *a-bodh-i*, दापय अदापि *a-dáp-i*.

In the causals derived from causals, which do not lengthen a medial अ (§ 59), this अ may be lengthened optionally e.g. अङ्गमय, causal of ङ्गमय, causal of ङ्गम, अङ्गमि or अङ्गामि (cf. 5).

The Paradigm of the passive aorist of नी therefore is:—

अनेषि	अनेष्वहि	अनेष्महि
áneshi, 'I was lead'	áneshvahi, etc., as § 142 Átman.	
अनेष्टास्	अनेष्टाथाम्	अनेष्टम्
áneshtás		
अनायि	अनेषाताम्	अनेषत
anáyi		

Exceptions to § 166:—

1. The derivative verbs ending in अय (§ 166, 9), except when used as reflective passives, take the Átmanepada of the fifth form of the aorist and may subjoin its terminations either to their full form or after having rejected अय, e.g. भावय, causal of भू, 'to become,' in the 1st sing. अभावयिषि á-bhávay-ishi or अभाविषि á-bháv-ishi; in the 2nd अभावयिष्टास् or अभाविष्टास्; but in the 3rd, according to § 166, 9, अभावि only, in the 1st dual अभावयिष्वहि or अभाविष्वहि, etc.

A medial अ of causals derived from causals which do not lengthen it, may optionally be lengthened in all the inflexions of this aorist as in the third person singular (cf. § 166, 9), e.g. from ङ्गमय, causal of ङ्गमय, in the 1st sing. अङ्गमयिषि, or अङ्गमिषि, or अङ्गामयिषि, or अङ्गामिषि.

2. Many verbs, when used as reflective passives, take in the third person singular the termination of the Átmanepada instead of that of the passive (cf. my V. G. § 879), e.g. फ्वि, 'to go,' अश्विष्यत (cf. § 164), not अश्वायि, but in the sense of a real passive only अश्वायि.

3. ALPHABETICAL LIST OF SOME ANOMALIES.

अवमिषि or अकामिषि or अकामयिषि, 1st person singular (fifth form of the aorist), अकामि, 3rd person singular of कम्, 'to love,'

when real passive, but अचक्षमे, 1st sing. (third form of the aorist), अचक्षमत, 3rd sing., when reflective (*cf.* Except. 1).

अकान्दि or regularly अकन्दि, third person singular of कन्द्य, causal of कन्द्, 'to call.'

अक्रमि from क्रम, 'to go.'

अक्रान्दि or regularly अक्रन्दि, from कन्द्य, causal of कन्द् 'to call.'

अङ्गमि from झूम, 'to be sad.'

अङ्गान्दि or regularly अङ्गन्दि from झून्द्य, causal of झून्द्, 'to call.'

अक्षपि or अक्षापि from क्षप्य, causal of क्षै, 'to decrease,' (§ 60).

अक्षमि from क्षम, 'to bear.'

अक्षान्नि or अक्षन्नि from क्षन्न्य, causal of क्षन्न्, 'to give,' 'to go.'

अख्यासि (fourth form of the aorist), but, when reflective, अख्ये (second form of the aorist), from ख्या, 'to speak.'

अगूहि, third person singular, from गुह् 'to cover.'

अगोपायि or अगोपि from गुप्य, 'to protect.'

अग्लपि or अग्लापि from ग्लाप्य or ग्लप्य, causal of ग्लै, 'to become exhausted' (§ 60).

अघानि from हन्, 'to kill.'

अचमि, but, when preceded by the preposition आ, अचामि, from चम, 'to eat.'

अच्छमि from छम्, 'to eat.'

अजनि from जन्, 'to bring forth.'

अजमि from जम्, 'to eat.'

अजश्चि from जभ्, 'to yawn.'

अजरि or अजारि from जर्य, causal of जूँ, 'to become old' (§ 60).

अज्ञपि or अज्ञापि from ज्ञप्य or ज्ञाप्य, causal of ज्ञा, 'to know' (§ 60).

अझमि from झम्, 'to eat.'

अतमि from तम्, 'to become breathless.'

अदमि from दम्, 'to tame.'

अदरि or अदारि from दर्य, causal of दृँ 'to burst' (§ 60).

अदान्नि or अदन्नि from द्वन्न्य, causal of द्वै, 'to go.'

अद्रमि from द्रम्, 'to run.'

अद्रोषि (1st sing. of the fourth form of the aorist), but, when reflective, अद्रुद्गुच्चे (third form of the aorist), from द्रु, 'to run.'

अधूपाचि or अधूपि, third singular from धूप्, 'to fumigate.'

अनरि or अनारि from नर्य, causal of नृ, 'to lead.'

अपणाचि or अपाणि from पण् } 'to praise.'

अपनाचि or अपानि from पन् }

अभाज्जि or अभज्जि from भज्, 'to break.'

अमार्जि from मृज्, 'to wipe.'

अयामि or अयमि from यमय, causal of यम्, 'to restrain.'

अरन्ति from रध्, 'to hurt.'

अरभि from रभ्, 'to desire vehemently.'

अराज्जि or अरज्जि from रज्, 'to colour.'

अलभि from लभ्, 'to obtain.'

अविच्छाचि or अविच्छि from विच्छ्, 'to go.'

अशमि or, when signifying 'to observe,' अशामि, from शम्, 'to cease.'

अश्वपि or अश्रापि from श्रापय or अपय, causal of श्रा, श्रै 'to cook' (§ 60).

अथयिषि (first pers. sing. of the fifth form of the aorist), but, when reflective, अश्विष्यचे (third form), from श्वि, 'to swell.'

असमि, third singular, from सम् } 'to be unconfused.'

अस्तमि from स्तम् }

अस्त्वपि or अस्त्वापि from स्त्वापय or स्त्वपय, causal of स्त्वा, 'to bathe' (§ 60).

अस्तरि or अस्त्वारि from स्तरय, causal of स्तृ, 'to recollect' (§ 60).

अस्त्वमि from स्तम्, 'to sound.'

अस्तोषि (1st sing. of the fourth form of the aorist), but, when reflective, असुस्तुच्चे (third form) from स्तु, 'to flow.'

अहिडि and } or regularly अहेडि, third person singular, from अहीडि } हेड् 'to surround.'

आतीचि or आर्ति from चत्, 'to blame.'

4. All verbs ending in vowels or diphthongs, and the verbs हन्, 'to kill,' हृत्, 'to see,' and अह्, 'to take,' may in the aorist, the first and second future, the conditional, and the precative either use the forms which are prescribed in §§ 164-166, e.g. from दा, aorist अदिषि, अदिष्टास्, अदायि, अदिष्वहि, etc. (§§ 148 and 144), fut. I. दातहि, etc.; fut. II. दास्ये, etc.; condit. अदास्ये, etc.; precat. दास्यीय, etc., or derive new ones from the base of the third person singular of the aorist, which remains after having rejected the augment and the termination, e.g. (cf. § 166) from दाय् (3rd sing. अदायि *a-dáy-i*), जाय् (from जि), नाय् (from नी), नाव् (from नु and नू), कार् (from क्त and कृ), घान् (3rd sing. अघानि, § 166, Exc. 3, from हन्), दर्श् (3rd sing. अदर्शि, § 166, 6), याह् (3rd sing. अग्राहि, § 166, 5).

To this base are subjoined in the first and second persons singular and in the dual and plural of the aorist the terminations of the Ātmanepada of the fifth aorist, and in the last four verbal forms those of the Ātmanepada, with prefixed इ, e.g. aorist अदायिषि *a-dáy-ishi*, अदायिष्टास्, अदायि, अदायिष्वहि, etc.

अजायिषि, अजायिष्टास्, अजायि, अजायिष्वहि, etc.

अनायिषि, etc., अनाविषि, अकारिषि, अघानिषि, अदर्शिषि, अ-याहिषि.

In the first future दायिताहै, जायिताहै, ग्राहिताहै, etc.

In the second future दायिष्टे, जायिष्टे, ग्राहिष्टे, etc.

In the conditional अदायिष्टे, अजायिष्टे, अग्राहिष्टे, etc.

In the precative दायिषीय, जायिषीय, ग्राहिषीय, etc.

§ 167. When the passive is reflective, and in the Veda also in other instances, the Ātmanepada of the active voice is often used instead of the special forms of the passive, e.g. in the verbs which signify 'to adorn,' 'he adorns himself' (properly 'he is adorned by himself') भूषते, Ātmanep. of भूष, 'to adorn' (cf. my V.G. §§ 873, 875, 879).

SECTION III. OTHER VERBAL DERIVATIVES.

PARTICIPLES.

§ 168. The participles of the present and of the second future Parasmaipada are formed from the corresponding third persons of the plural, which reject the final ए, e.g.

3rd plur. of the present. participle of the present.

(cf. § 80)	बोधन्ति <i>bodhanti</i> 'they know'	बोधन् <i>bodhant</i> 'knowing'
	नह्यन्ति <i>ndhyanti</i>	नह्यन् <i>ndhyant</i>
	तुदन्ति <i>tudanti</i>	तुदन् <i>tudant</i>
	बोधयन्ति <i>bodhayanti</i>	बोधयन् <i>bodhayant</i>
	बुद्धिषन्ति <i>bubodhishanti</i>	बुद्धिषन् <i>bubodhishant</i>
	नमस्यन्ति <i>namasyanti</i>	नमस्यन् <i>namasyant</i>
	पितरन्ति <i>pitranti</i>	पितरन् <i>pitrant</i>
(cf. § 85)	चिन्वन्ति <i>chinvant</i>	चिन्वन् <i>chinvant</i>
	आमृवन्ति <i>amruvanti</i>	आमृवन् <i>amruvant</i>
	तन्वन्ति <i>tanvanti</i>	तन्वन् <i>tanvant</i>
	युनन्ति <i>yundanti</i>	युनन् <i>yundant</i>
(cf. § 104)	लिहन्ति <i>lihanti</i>	लिहन् <i>lihant</i>
(cf. § 105)	पिप्रति <i>piprati</i>	पिप्रत् <i>piprat</i>
(cf. § 106)	बोमृवति <i>bomruvati</i>	बोमृवत् <i>bomruvat</i>

3rd plur. of the present. participle of the present.

(cf. § 107)	युज्जन्ति <i>yujyánti</i>	युज्जन्त् <i>yujyánt</i>
(cf. § 108)	यन्ति <i>yánti</i>	यन्त् from इ, 'to go' <i>yánt</i>

ददति <i>dádati</i>	ददत् from दा, 'to give' <i>dádat</i>
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3rd plur. of the second future. participle of the second future.

(cf. § 159)	नेष्यन्ति 'they will lead' <i>neshyánti</i>	नेष्यन्त् 'what will lead' <i>neshyant</i>
	लेदिष्यन्ति or लेत्यन्ति	लेदिष्यन्त् लेत्यन्त्

§ 169. The participle of the reduplicated perfect Parasmaipada is formed from the corresponding third person, which rejects the termination उस् *us*, e.g. from रुरुद् *rurud* (third person plural रुरुद्स् *rurud-us*), and subjoins a termination which appears in the declension in the shape of वत् *vat*, वन् *van*, वान् *ván*, वांस् *váṁs*, वस् *vas*, and उस् *us*, or rather, in accordance with § 17, उष् *ush*, e.g. रुरुद्वत् *rurud-vát*, रुरुद्वन्, रुरुद्वान्, रुरुद्वांस्, रुरुद्वस् (only in the Veda), रुरुद्वुस् or rather रुरुद्वुष् (cf. § 221, V.) 'having wept.'

The last form differs from the third person plural Parasmaipada merely in the substitution of ष् *sh* for स् *s*, e.g. (cf. § 117) 3rd plur. Par. दुदुस् *dadús*, participle दुदुष् *dadúsh*, 3rd plur. शिश्वुस्, participle शिश्वुष्, 3rd plur. चिक्रियुस्, participle चिक्रियुष्, etc.

Before the other five forms (which begin with च् *v*), य् *y*, इय् *iy*, उव् *uv*, ऊव् *uv*, and र् *r*, preceding the termination of the third person plural Parasmaipada and deduced from इ *i*, ई *ī*, उ *u*, ऊ *ū*, or ऊर् *ri*, are changed to their original elements, e.g. (cf. § 117), 3rd plur. शिश्वुस् *cicy-us*, from शि *ci*, participle शिश्वत् *cici-vat*, शिश्वन्, शिश्वान्, शिश्वांस्, शिश्वस्; चिक्रियुस् from च्री, participle चिक्रीवत्, etc.; दुदुवुस् from दु, participle दुदुवत्, etc.; लुलुवुस्

from लूः लुलूवत्, etc.; वभूवुस् (§ 118) from भूः वभूवत्, etc.; दध्युस् from धृः दधृवत्, etc. Final च् *ri* of a verb is changed to ईर् *ir*, and after labials and च् *v*, to ऊर् *ür*.

Verbs whose third person plural Parasmaipada consists only of two syllables, attach the terminations beginning with च् *v*, by an auxiliary ई, e.g. दुधुस्, *dadh-ús*, 3rd plur. of धा *dhá*, participle दधिवत् *dadh-i-vát*, etc.; तेनुस् *ten-ús* (§ 117, 7), तेनिवत् *ten-i-vát*, etc.; ईजुस् (§ 118, ईज्) ईजिवत्, etc.

Anomalous forms are जगन्वत् *jaganvat* (and regularly जगिमवत्), from गम्, 'to go,' जघन्वत् *jaghanvat* (and regularly जग्निवत्) from हन्, 'to strike,' दावत्, °वन्, etc., from दाश्, 'to worship,' मीढ़त्, etc., from मिह्, 'to sprinkle,' साङ्खत्, etc., from सह्, etc., 'to bear,' etc.

The participle of the periphrastic perfect is formed by combining the participles of the reduplicated perfect of अस्, भू, or च्छ with the form ending in the affix आम्, e.g. (cf. § 123) व्यादयामासिवत् (°वन्, °वान्, °वांस, °वस, °उष्), or व्यादयां चक्षवत्, etc., or व्यादयां वभूवत्, etc., 'having covered.'

§ 170. The participles of the present Ātmanepada in the first conjugation (§§ 71-81), of the present of the passive voice, and of the second future of the Ātmanepada and of the passive voice are formed by the affix मान् *mána*, which is attached to that form of the corresponding third persons plural, which is left after the final च्चे *nte* has been rejected, e.g.

3 rd plur. present Ātm. (cf. § 80)	participle.
बोधन्ते	बोधमान्
<i>bodhante</i> 'they know'	<i>bódhamána</i> 'knowing'
नह्यन्ते	नह्यमान्
<i>nahyante</i>	<i>náhyamána</i>
तुदन्ते	तुदमान्
<i>tudánte</i>	<i>tudámána</i>
बोधयन्ते	बोधयमान्
<i>bodháyante</i>	<i>bodháyamána</i>

3rd plur. present Ātm.

बुवौधिष्ठन्ते

bubodhishante

नमस्यन्ते

namasyante

पितरन्ते

pitārante

participle.

बुवौधिष्ठमाण (cf. § 16)

bubodhishamāṇa

नमस्यमाण

namasyamāṇa

पितरमाण

*pitāramāṇa*3rd plur. of the present of the passive. participle.

(cf. § 161) दृश्यन्ते

dr̥ṣyāntे 'they are seen'

(cf. § 162) श्रीयन्ते

śr̥īyāntे

स्तूयन्ते

stūyāntे

क्रियन्ते

kriyāntे

दृश्यमाण

dr̥ṣyamāṇa 'being seen'

श्रीयमाण (§ 16)

śr̥īyamāṇa

स्तूयमाण

stūyamāṇa

क्रियमाण (§ 16)

*kriyamāṇa*3rd plur. of the second future,
Ātm. and passive.

(cf. §§ 159 नेष्यन्ते

and 164) नेष्यान्ते

'they will lead,' or 'they will be led'

क्लेदिष्यन्ते or

क्लेत्यन्ते

participle.

नेष्यमाण (§ 16)

nēṣyamāṇa

'what will lead,' or 'will be led.'

क्लेदिष्यमाण (§ 16) or

क्लेत्यमाण

3rd plur. of the second future
of the passive voice alone.

(cf. § 166 नायिष्यन्ते

Ex. 4, p. 151) नायिष्यान्ते

'they will be led'

द्रुयिष्यन्ते

participle.

नायिष्यमाण (§ 16)

nāyīṣyamāṇa

'what will be led'

द्रायिष्यमाण (§ 16)

§ 171. The participles of the present Ātmānepada in the second conjugation (§§ 82-109) and of the reduplicated perfect Ātmānepada are formed by the affix आन् *ānā*, or without accent आन् *āna*.

In the present it is attached to the third person plural after having rejected the final अते *ate*, in the perfect to the third person plural after having cut off the final ईरे *ire*, e.g.

3rd plur. present.(cf. § 85) चिन्वते
chīn̄vate 'they arrange'आपुवते
*apuvate*तन्वते
*tan̄vate*युनते
yunate(cf. § 104) लिहते
lihate(cf. § 105) पिप्रते
piprate(cf. § 107) युज्जते
yujjáte(cf. § 108) ददते
*dádate*3rd plur. of the reduplicated perfect.(cf. § 117) ददिरे
dādhi, é 'they have given'शिश्यरे
*śiśyiré*चिक्रियरे
*chikriyiré*दुदुविरे
*duduviré*लुलुविरे
*luluviré*दधिरे
dádhiré

participle.

चिन्वान
chīn̄vāná 'arranging'आपुवान
*apuvāná*तन्वान
*tan̄vāná*युनान
*yunāná*लिहान
*lihāná*पिप्राण
*piprāná*युज्जान
*yujjāná*ददान
dádāná

participle.

ददान
dádāná 'having given'शिश्यान
*śiśyāná*चिक्रियाण (§ 16)
*chikriyāná*दुदुवान
*duduvāná*लुलुवान
*luluvāná*दधाण
dádhiāná

Exception. The participle of the present of the verb आस, II. 2, ऐति, 'to sit,' is आसीन *ás-ína*, 'sitting' (in the Veda also regularly आसान).

§ 172. There is another participle of the perfect of the active voice in general, which is formed by subjoining the affix वन्त् *vant*, to the participle of the perfect of the passive voice (§ 173), e.g. भुक्त *bhuktá*, 'eaten,' भुक्तवन्त् *bhuktá-vant*, 'having eaten.'

§ 173. The participle of the perfect of the passive voice is formed by affixing to the verb त *tá*, or sometimes न *ná*, e.g. जि*ji*, 'to conquer,' जित*ji-tá*, 'conquered'; लू*lu*, 'to cut,' लून*lu-nó*.

I. त *tá* 1. is attached immediately to the primitive verbs ending in vowels (except चू, cf. II.), or diphthongs, and also to many of those which end in consonants.

Final ए *ai* is mostly changed to आ *á*, e.g. दै*dai*, 'to purify,' दात*dá-tá*. Final ए *e* and ओ *o*, and sometimes also ए *ai* and आ *á* are changed to ई *i* (by the influence of the accent on the following syllable), e.g. धे*dhe*, 'to drink,' धीत*dhl-tá*; पा*pá*, 'to drink,' पीत*pi-tá*; in some instances to इ *i*, e.g. स्था*sthá*, 'to stand,' स्थित*sthi-tá*; मे*me*, 'to barter,' मित (see the alphabetical list of anomalies in IV.).

Other final vowels are generally left unchanged, e.g. पा*pá*, 'to protect,' पात*pá-tá*; नो*no*, 'to lead,' नीत; लु*lu*, 'to praise,' लूत; भू*bhú*, 'to become,' भूत; छ*ch*, 'to make,' छात.

Verbs ending in स when attaching त immediately follow the rule given in § 95, 3, and lengthen a penultimate अ, e.g. झाम, 'to be sad,' झान्त.

Those ending in other consonants undergo the changes prescribed in §§ 96, 3; 98, 1-3, the exception, and § 102. Thus, according to § 96, 3, मद्, 'to get drunk,' makes मत्त; सिद्ध, 'to become perfect,' सिद्ध; लुभ्, 'to covet,' लुभ्य; according to § 98, 1, पृच्, 'to mix,' makes पृक्त; युज्, 'to join,' युक्त; according to § 98, 2, तक्, 'to pare,' makes तष्ट; सृष्, 'to touch,' सृष्ट; according to § 98, 3, and the exception, लिह्, 'to lick,' makes लीढ़; दुह् 'to milk,' दुध; according to § 102, मृज्, 'to clean,' makes मृष्टः मुह्, 'to be foolish,' मृढ़ or मुध.

As the acute falls on the affix, the base is often weakened, i.e. घ is often changed to इ, व to उ, र to चू, and a penultimate nasal rejected, e.g. यज्, 'to sacrifice,' makes इष्ट (cf. § 102); वच्, 'to speak,' उत्त; प्रछ्, 'to ask,' पृष्ट; दंश्, 'to bite,' दृष्ट (cf. the anomalies in IV.).

2. Most primitive verbs ending in consonants and all the derivative verbs insert इ between the base and the affix. In some instances a penultimate इ, उ, and ऋ is changed to ए, ओ, and अर् *i.e.* गुण (*cf.* my K. G. § 374, Bem. 2, V. G. § 895, 9).

The derivative verbs formed with अय reject this affix, *e.g.* वौधय, causal of वृध्, वौधित; others ending in अ reject this vowel, *e.g.* लोलूय, second frequentative of लू, 'to cut,' लोलूयित; those ending in य preceded by a consonant follow the rule given in § 56, 3, *e.g.* वैभिय, second frequentative of भिद्, वैभिदित; नमस्य, denominative, नमस्यित or नमसित.

II. न *ná* is affixed instead of त *tá*:-

1. To verbs ending in चृ, which, when preceded by labials or व्, is changed to चर्; when preceded by other consonants, to दृर्, *e.g.* चृ, 'to choose,' चूर्ण (*cf.* § 16); सृ, 'to stretch,' स्तीर्ण.

2. To many verbs which begin with a compound consonant, containing य्, र्, ल्, or व्, and terminate in आ, ए, ऐ, or ओ. The final diphthongs must be changed to आ, *e.g.* ग्लौ, 'to become exhausted,' ग्लान.

3. To some verbs ending in द् which then becomes न, *e.g.* द्विद्, 'to cut,' द्विन्.

4. In some sporadic instances (*cf.* IV.).

III. Some verbs which cannot form a participle of this kind substitute an adjective for it, *e.g.* सुष्, 'to dry,' makes सुस्त; पच्, 'to cook,' पक्त (*cf.* IV.).

IV. ALPHABETICAL LIST OF THE MOST REMARKABLE ANOMALIES.

Participle.	Verb.	Participle.	Verb.
अत्त	अञ्ज् 'to go' and अञ्ज् 'to anoint.'	अञ्ञी, only with pre-	अर्द् 'to go.'
अत्त	अञ्ज् 'to go.'	पस्त	
अवित	अम् 'to sound.'	आन्त	अन् 'to breathe.'

Participle.	Verb.	Participle.	Verb.
इन्द्र	इन्द्र् 'to kindle.'	क्षाम (cf. III.)	क्षि 'to decrease.'
इष्ट	ियज् 'to sacrifice' and िइष् 'to wish.'	क्षित	िक्षण् 'to injure' and िक्षि 'to destroy.'
उक्त	वच् 'to speak.'	क्षीण	क्षि 'to destroy.'
उत	वि 'to weave.'	क्षीवि	intoxi- क्षीव् 'to spit.'
उत्त	उत्त्व् 'to be wet.'	क्षेत	ated' (cf.
उदित	वद् 'to speak.'	III.)	
उत्त्र	उत्त्व् 'to be wet.'	क्षुख्	क्षुद् 'to grind.'
उत्प	वप् 'to sow.'	क्षात	क्षाय् 'to shake.'
उभित	उभ्य् 'to fill.'	क्षूत	क्षिव् and क्षीव् 'to spit.'
उशित	वश् 'to wish.'		
उषित	वस् 'to dwell.'		· to sound in-
ऊढ	वह् 'to bear.'	क्षिङ्कु	त्तिङ्क् 'articulately'
ऊत	िऊद् 'to weave' and िऊव् 'to protect.'	क्षिल्ल	िक्षिङ्क् 'and · to be unetuous'
ऊर्ण	उर्व् 'to injure.'	खात	खन् 'to dig.'
ऋत	ऋण् and ऋृ 'to go.'	ख्यात	ख्या 'to speak.'
ऋफित	ऋम्फ् 'to injure.'	गत	गम् 'to go.'
कपित, only in certain significations.	कम्प् 'to tremble.'	गीत	गै 'to sing.'
		गुफित	गुम्फ् 'to tie.'
		गून	गु and गू 'to void excrement.'
कान्त	िकन् 'to shine' and िकम् 'to love.'	गूर्ण	गुर्, गूर्, and गुर्व् 'to make an effort'
कुक्ति	िकुञ्ज् 'to be crooked' and कुञ्ज् 'to steal.'	गृहीत	ग्रह् 'to take.'
कुथित	कुन्ध् II. 9, 'to afflict.'	ग्रथित	ग्रन्ध् 'to tie.'
क्षश (cf. III.)	क्षश् 'to become thin.'	ग्रुत्ति	िग्रुञ्ज् 'to go' and िग्रुच् 'to rob.'
क्षूत	क्षूय् 'to stink.'	घृत	िघृण् 'to shine,' and िघृ 'to shine,' and · to sprinkle'
कुत्त	कुञ्ज् 'to be crooked.'		
क्षत	क्षण् 'to hurt.'	चक्ष	चञ्च 'to hop.'

Participle.	Verb.	Participle.	Verb.
चित्	चाय् 'to worship' (and चि 'to arrange.'	तृपित् तृफित्	तृम्य् } 'to be satis- तृम्फ् } fied.'
चुक्ति	चुच्च् 'to express juice.'	०क्ति, cf. दक्ति	
चुन्	चुन्द् 'to perceive.'	चाणि	चै 'to protect.'
क्रात् and क्रित्	क्रो 'to cut.'	त्रुपित् त्रुफित्	त्रुम्य् } 'to hurt.' त्रुम्फ् }
कृष्	कृद् 'to shine.'	त्वक्ति	त्वज् 'to go.'
जग्ध	घस् 'to eat.'	थूर्णि	थुर्व् 'to hurt.'
जात्	जन् 'to produce' and जै 'to wane.'	दक्ति	दा 'to give' and दै 'to protect.'
जीत्	ज्यो 'to restrain.'		
जीन	ज्या 'to become old.'		
जूत्	जु 'to hurry,' in the Veda.		
जूर्णि	जुर्व् 'to hurt,' जूर् 'to grow old,' and ज्वर् 'to be feverish.'		
डीन (डीत)	डी 'to fly.'	दध्य	दध्य 'to hurt.'
तक्ति	तज्ज् and तज्ज् 'to contract.'	दरिद्रित्	दरिद्रा 'to be in distress.'
तन्	तन् 'to stretch.'	दष्टि	दंश् 'to bite.'
तुपित्	तुम्य् 'to hurt.'	दिति	दो 'to tie.'
तुफित्	तुम्फ् 'to hurt.'	दीनि	दी 'to go to ruin.'
तूर्ति	तुर्व् 'to overcome' in the Veda.	द्वूनि	दु 'to suffer pain.'
तूर्णि	तुर्व् 'to hurt,' and त्वर् 'to hurry.'	द्वूर्णि	दुर्व् 'to hurt.'
तृठि	तृंह and तृह 'to hurt.'	द्वृफित्	द्वृम्फ् 'to hurt.'
तृस्	तृद् 'to hurt.'	द्वूति and द्वूनि	दिव् 'to play.'
मृत्	तृण् 'to eat.'	धिति	धा 'to hold,' in the Veda.

After prepositions, ending in vowels, the syllable *d* may be rejected and then a preceding *इ* or *उ* must be lengthened, e.g. प्रदक्ति or प्रक्ति, निदक्ति or नीक्ति, सुदक्ति or सूक्ति.

Participle.	Verb.	Participle.	Verb.
धीत	{ धि 'to drink,' and अथै 'to think,' in the Veda.	वीन s. वीन.	
धूर्ण	धुर्व and धूर् 'to hurt'	भरन	भज् 'to break.'
धौत	धाव् 'to cleanse.'	भर्ण	भर्व 'to injure.'
धात	धै 'to think.'	भुग्न	भुज् 'to bend.'
धस्त	धंस् 'to fall.'	भृष्ट	{ भज्ञ् 'to fry' and भृश् 'to fall.'
नग्न 'naked'	नज् 'to be ashamed.'	भृण	भृश् 'to fall.'
नत	नम् 'to bow to.'	मत्त	मञ्ज् 'to hold.'
नज्ज	नह् 'to tie.'	मग्न	मञ्ज् 'to dive.'
नुत्त and नुत्त	{ नुद् 'to push on.'	नचित	मञ्ज् 'to hold.'
पक्ष (cf. III.)	पच् 'to cook.'	मत	मन् 'to think.'
पीत	पा 'to drink.'	मत्त	मद् 'to get drunk.'
पीन	प्याय् 'to be exuberant.'	मित	{ मा 'to measure' (and मि 'to barter.'
पूत	{ पूय् 'to stink' and पू 'to purify.'	मीन	मी 'to hurt.'
पूर्ण	पूर् } 'to fill.'	मुक्त	{ मुञ्ज् 'to deceive' and मुच् 'to let loose.'
पूर्त	पृ } 'to fill.'	मूत	मव् and मू 'to bind.'
पृष्ट	प्रक्ष् 'to ask.'	मूर्ण	{ मुर्व 'to tie' and मृ 'to kill.'
प्यान	ष्टि and प्याय् 'to be exuberant.'	मूर्त	मुर्ख् 'to be faint.'
प्रीण (प्रीत)	प्री 'to love.'		मृज् 'to wipe.'
प्रौढ	प्र॒वह्, cf. जाढ.		{ मृश् 'to touch,' and मृष् 'to endure patiently.'
झीन	झी 'to go.'	मृष्ट	
फाए	फण् 'to go.'		
फुल्त and फुल्ल	{ फल् 'to bear fruit.'	मुक्त	मुञ्च् and मुच् 'to speak bar-
बन्ध	बन्ध 'to bind.'	म्लिष्ट	बार्बुद् 'bar- barously.'
बुधित	बुन्ध } 'to perceive.'	मुक्त	मुञ्च् and मुच् 'to set.'
बुन्न	बुद्ध } 'to perceive.'		

Participle.	Verb.	Participle.	Verb.
यत्	यम् 'to restrain.'	शात्	{ शै 'to cook' and
रक्त	रज् 'to colour.'	शौ	शौ 'to sharpen.'
रत्	रम् 'to rest.'	शित्	शौ and शि 'to sharpen.'
रिफित्	रिम्फू 'to hurt.'	शिष्	{ शास् 'to instruct' and शिष् 'to leave.'
लग्ण	लज् 'to break.'	शीत्	शै 'to curdle'
लगित्	लज् 'to go limply.'	शीन्	cf. शान्.
लग्न	{ लज् 'to adhere' and लज् or लज्ज् 'to be ashamed.'	शुक्त	{ शुच् 'to express juice' and
(उद्दृ) लाघ्	लाघ् 'to be able' or 'equal to.'	शुक्त	शुच् 'to be pure.'
लीन	ली 'to adhere.'	शुधित्	शुच् 'to purify.'
लुक्त	लुज् 'to pull out.'	शुभित्	शुभ् 'to shine.'
लून	लू 'to cut.'	शुक्ष् (cf. III.)	शुष् 'to become dry.'
वक्त	वज् 'to go.'	शून्	श्वि 'to swell.'
वत्	वन् 'to ask.'	शूत्	आ and शै 'to cook'
वान्	वै 'to become dry.'	श्रित्	cf. आण्.
विग्न	विज् 'to tremble.'	श्वान्	शै 'to curdle.'
विचित्	व्यच् 'to deceive.'	श्रित्	अच् 'to tie.'
वित्त्	विद् 'to gain,' 'to find.'	अश्वि	अश् 'to be careless.'
विन्	व्ये 'to surround.'	आण्	आ and शै 'to cook.'
वृक्षण	व्रज् 'to tear.'	शाढ	सह 'to bear,' in the Veda.
वृत्	{ वृण् 'to eat' and वृ 'to select.'	अृत्	षिव् and षीव् 'to spit.'
व्रीण	व्री 'to choose.'	सक्त	सज् 'to adhere to,' 'to go.'
व्रीण् (or व्लीण्)	व्री (or व्ली) 'to select,' etc.	सचित्	सज् 'to go.'
श्वित्	शी 'to lie down.'		
शस्त्	{ शस् 'to praise' and शस् 'to hurt.'		

Participle.	Verb.	Participle.	Verb.
सत्ति in the Veda		स्फीति	स्फाय् 'to swell.'
सत्ति com- monly (con- form to II.3)	सह् 'to sit.'	स्फूरणी	स्फुर्ज् 'to thunder.'
साति	सन् 'to obtain.'	स्फूर्णी	स्फुर्क् 'to expand.'
सिति	{ सो 'to destroy' and सि 'to bind.'	स्फूर्णी	स्फूर्न् 'to ooze.'
सिनि (सिति)	सि 'to bind.'	स्फूर्णी	सिव् 'to sew.'
सिव्य	सिभ् 'to kill.'	स्फूर्णी	सिस् 'to fall.'
सीति	सै 'to waste.'	स्फूर्णी	सिभ् 'to kill.'
सुप्ति	स्फृप् 'to sleep.'	स्फूर्णी	स्फृन् 'to sound.'
सृव्य	सृभ् 'to kill.'	हति	(स्फृह्) 'to expand.'
सोढि	सह् 'to bear.'	हानि	(स्फृह्) 'to injure.'
स्फूर्णी	स्फूर्न् 'to ascend.'	हिति	हन् 'to kill.'
स्फूर्णी	{ स्फूर्भ् 'to make	हीनि	हा 'to go.'
स्फूर्णी	स्फूर्भ् } firm.'	ह्रति	धा 'to hold.'
स्फूर्णी	स्फूर्भ् }	ह्रणि	हा 'to leave.'
(प्र०) { स्फूर्णी	स्वै 'to be col- lected.'	ह्रीणि (ह्रीति)	ह्रै 'to call.'
स्फूर्णी	स्फूर्भ् 'to make firm.'	ह्रृति	ज्ञाह् 'to be crooked.'
स्फूर्णी	स्फूर्णी	ह्रृणि	ह्री 'to be ashamed.'
स्फूर्णी	स्फूर्णी	ह्रृति	ह्रृ 'to be crooked' in the Veda.
स्फूर्णी	स्फा 'to stand.'	ह्रादि	ह्राद् 'to be glad.'

§ 174. The participle of the future of the passive voice is formed by affixing to the verb तव्या *tavya* (or तव्या *tavyā*), अनीया *anīya*, या *yā*, also with independent svarita *yā*, and without accent *ya* (or या *tya*), or एलिमा *elima*.

These forms have nearly the same signification as the Latin participles in *ndus*, like *amandus*, and imply that the action, which the verb expresses must be done, or is ordered, caused, allowed, deserves to be done.

I. The verbs in taking तव्या *tavya*, follow the rules prescribed in §§ 154, 155, 156 and Exc. 1, § 157, 1, e.g.

According to § 154 दातव्य *da-tavya* (or दातव्य *dā-tavyā*), 'to be given,' what may or ought to be given,' जेतव्य from जि, शातव्य from श्लै, भवितव्य from भू, जरितव्य or जरीतव्य from जृ, पतितव्य from पत्.

According to § 155 शातव्य from श्लौ, बोधितव्य from बोधय, causal of बुध्, वेभिदितव्य from वेभिद्य, second frequentative of भिद्, नमस्तितव्य or नमसितव्य, from नमस्य, denominative.

According to § 156 जेतव्य from जि, श्वयितव्य from श्वि, स्तोतव्य from स्तु, क्षवितव्य from क्षु, भवितव्य from भू, कर्तव्य from क्र, करितव्य or करीतव्य from कृ, क्षेदितव्य from क्ष्लिह्, बोधितव्य from बुध्, पर्चितव्य from पृच्.

According to § 156, Exc. 1 कुचितव्य from कुच्, गुवितव्य from गू, बुवोधिषितव्य, वेभिदितव्य.

According to § 157, 1, गन्तव्य from गम्, भेत्तव्य from भिद्, क्रोधव्य from क्रुध्, योक्तव्य from युज्, प्रष्टव्य from प्रङ्, लेटव्य from लिह्, दोग्धव्य from दुह्, द्रोढव्य or द्रोग्धव्य from द्रुह् (also द्रोहितव्य), नद्वव्य from नह्, भष्टव्य from भज्, बोढव्य from बह्.

II. Before अनीय् *anīya* and य *ya*:-

1. Final अ of the verb is rejected, e.g. लोलूय *lolūya*, second frequentative of लू *lū*, लोलूयनीय् *lolūy-anīya*, लोलूय्य *lolūy-yā*. The derivative verbs ending in the affix य preceded by a consonant follow before अनीय् the rule given in § 56, 3, e.g. वेभिद्य, second frequentative of भिद्, वेभिदनीय्, नमस्य, denominative, नमस्ननीय् or नमसनीय्; before the affix य they reject their final य, e.g. वेभिद्य, नमस्य. The verbs ending in derivative अय् reject this affix, e.g. बोधय, causal of बुध्, बोधनीय्, बोध्य.

2. Before अनीय् final ए, ऐ, and ओ are changed to आ and the initial अ of the affix is rejected, e.g. धि 'to drink,' धानीय्. Before य, these diphthongs as well as final आ are changed to ए. e.g. दा, 'to give;' दै, 'to protect;' and दो, 'to cut,' make देय्.

3. Final इ and ई are changed before अनीय् to अय्, and before य to ए, e.g. चि 'to arrange,' चयनीय्, चैय्, नी नयनीय्, नैय्.

Exception. Two verbs ending in इ take त्व instead of य and leave the vowel unchanged, viz. इ, 'to go,' इत्वं and जि 'to conquer,' जित्वं (but also regularly जेत्य), two others ending in इ and one in ई change their finals before the affix य to अय्, e.g. क्री 'to buy,' क्रत्य.

4. Final उ and ऊ are changed to अव्, e.g. चु 'to move,' च्यवनीय, च्यत्य. But when the participle implies 'absolute necessity,' they are changed before य to आव्, e.g. भू भाव्य.

Some verbs ending in उ take त्व instead of य and leave the vowel unchanged, e.g. सु 'to praise,' सुत्वं.

5. Final ऋ and ऋू are changed before अनीय to अर्, before य to आर्, e.g. ऋ, 'to make,' and कृ, 'to throw,' करणीय (§ 16), काय्.

Some verbs ending in ऋू take त्व instead of य, before which the vowel remains unchanged, e.g. वृ 'to screen,' etc. वृत्वं.

6. इ and उ, followed by a single radical consonant, are changed to ए and ओ (guṇa), e.g. क्षिद्, 'to split,' क्षेदनीय, क्षेद्य, बुध् बोधनीय, बोध्य; ऋू followed by one radical consonant before अनीय, and very rarely before य (cf. the anomalies in 8, e.g. वर्ष्य वर्ष्या) becomes अर् (guṇa), e.g. तृप्, 'to be satisfied,' तर्पणीय (§ 16), but तृय्.

Exception to the rules 3-6. The verbs noticed in the Exception to § 141 leave their vowels unchanged, e.g. कुचनीय, बुवोधिषणीय (§ 16), वेभिदनीय, कुच्य, बुवोधिष्य, वेभिद्य. But final *u* before अनीय is changed to *uv*, e.g. गुवनीय from गु or गू (against 4).

7. When the affix य is attached,

(a) A radical अ, followed by a single radical consonant, except a labial, is lengthened, e.g. पद् 'to go,' पाद्य; but शप् 'to execrate,' शप्य.

(b) The final च् and ज् of those verbs which attach the termination of the participle of the perfect of the passive voice immediately, are changed to क् and ग्, e.g. पच् 'to cook' (forming as participle of the perfect passive पक्त्वा, § 173, IV.) makes पाक्य, यज्

(participle of the perfect passive युक्त) घोग्य. But the consonant is left unchanged when the participle implies 'absolute necessity,' e.g. पार्च्य.

8. ALPHABETICAL LIST OF THE MOST NOTABLE ANOMALIES OF THE PARTICIPLES FORMED BY तत्त्व, अर्तनीय, य, त्व.

Participle.	Verb.
अर्च्य 'to be praised, revered'	ऋच् 'to praise.'
इत्य	इ 'to go.'
उत्त्वा	वद् 'to speak,' in compounds.
अर्णवितत्व or अर्णवित्य	अर्णु 'to cover.'
अर्णवित्य or अर्तित्व	
ऋतीयित्व or अर्तित्व	ऋत् 'to blame.'
ऋतीयनीय or अर्तनीय	
ऋतीय or ऋत्य	
कामयित्व or कमित्व	
कामनीय or कमनीय	कम् 'to love.'
काम्य	
कुत्य	कु } 'to cry.'
कूय	कू } 'to cry.'
कृत्य and regularly कार्य	कृ 'to make.'
क्रष्ट्य and regularly कर्ष्ट्य	क्रष् 'to draw.'
क्षवित्व	क्षु 'to sneeze.'
क्षणयित्व	क्षणु 'to sharpen.'
खेय	खन् 'to dig.'
गत्य (after prepositions regularly गात्य)	गद् 'to speak.'
गुत्य	गु } 'to void excrement.'
गूय	गू } 'to void excrement.'
गूहत्व or गोढ्य	
गूहनीय	
गुह्य or regularly गोह्य	गुह् 'to cover.'
गृह्य (Vedic, commonly, according to the rule, आह्य)	ग्रह् 'to take.'

Participle.	Verb.
गोपायितव्य or गोपितव्य)	
गोपायनीय or गोपनीय)	गुप् 'to protect.'
गोपाय or गोप्य	
चत्व	चत् 'to abscond.'
चर्व	चृत् 'to connect.'
चर्य (but after prepositions regularly चार्य)	चर् 'to go.'
चातव्य	चाय् 'to worship.'
(उप॑) चाय्य	चि 'to arrange.'
जन्य and जान्य	जन् 'to bring forth.'
जित्य and जेत्य	जि 'to conquer.'
जुष्य	जुष् 'to be pleased.'
डयितव्य	डी 'to fly.'
तक्य	तक् 'to endure.'
त्यज्य	त्यज् 'to abandon.'
चाय्य	चप् 'to be ashamed.'
दरिद्रितव्य)	दरिद्रा 'to be in
दरिद्र)	distress.'
दातव्य)	दी 'to go to ruin,' of
दानीय)	course also from
	दा, दे, दो.
दाभ्य or regularly दम्भ	दम् 'to hurt.'
दीधितव्य)	
दीधनीय)	दीधी 'to shine.'
दीध्य	
दुह्य or regularly दोह्य	दुह् 'to milk.'
दृत्य	दृ 'to respect.'
द्रष्टव्य	दृश् 'to see.'
धूपायितव्य or धूपितव्य)	
धूपायनीय or धूपनीय)	धूप् 'to fumigate.'
धूपाय or धूप्य	

Participle.	Verb.
धूय	धू 'to shake.'
धृत्य	धृ 'to stand firm.'
नंष्टव्य	नश् 'to perish.'
(उद्ग) नीय	नी 'to lead.'
नुत्य	नु } 'to praise.'
नूय	नू }
पणाचितव्य or पणितव्य }	
पणायनीय or पणनीय }	पण् 'to praise.'
पणाय or पण्ण }	
पनाचितव्य or पनितव्य }	
पनायनीय or पननीय }	पन् 'to praise.'
पनाय or पन्य }	
प्यातव्य	प्याय 'to be exuberant.'
भज्य and regularly भाग्य	भज् 'to divide.'
भर्षव्य or भ्रष्टव्य }	
भर्जनीय or भर्जनीय }	भर्ज् 'to fry.'
भर्ज्य or भर्ज्य }	
भृत्य and regularly भार्य	भृ 'to bear.'
भोज्य when the verb signifies 'to eat,'	
otherwise regularly भोग्य	भुज् 'to eat,' 'to enjoy.'
मङ्ग्य	मञ्ज् 'to dive.'
मद्य (but with prepositions regularly माद्य)	मद् 'to get drunk.'
मातव्य }	
मानीय }	मी 'to hurt,' of course also from मा 'to measure,' and मि 'to barter.'
मार्य and मृज्य }	
मार्षव्य and मार्जितव्य }	मृज् 'to wipe.'
मार्जनीय }	
मर्षव्य or मर्ष्टव्य	मृश् 'to touch.'
यज्य (Vedic, and याज्य)	यज् 'to sacrifice.'

Participle.	Verb.
यत्व	यत् 'to endeavour.'
यवितव्य	यु 'to bind.'
याज्य <i>cf.</i> यज्य.	
याव्य after the preposition आ	यु 'to bind.'
युग्य	युज् 'to join.'
योज्य after the prepositions नि and प्र.	युज् 'to join.'
राष्य	रप् 'to sound.'
लस्य and regularly लभ्य	लभ् 'to obtain.'
लातव्य } and regularly लितव्य } लानीय } लयनीय }	ली 'to adhere.'
लाष्य	लप् 'to speak.'
वद्य (<i>cf.</i> उद्य)	वद् 'to speak.'
वरितव्य or वरीतव्य	वृ 'to select,' etc.
वर्ष्य or वृष्य	वृष् 'to rain.'
वाच्य	वच् 'to speak.'
विच्छायितव्य or विच्छितव्य	
विच्छायनीय or विच्छनीय	विच्छ् 'to go.'
विच्छाय्य or विच्छ्य	
वृत्व or वार्य	वृ 'to select,' etc.
वोढ्य	वह् 'to bear.'
शक्य	शक् 'to be able.'
श्वितव्य	शी 'to lie down.'
शस्य and शंस्य	शंस् 'to praise.'
शिष्य	शास् 'to instruct.'
श्रियितव्य	श्रि 'to go.'
सह्य	सह् 'to endure.'
१ साव्य after the preposition आ	सु 'to beget.'
सृज्य, but सर्व्य after the prepositions आव and सम्	सृज् 'to abandon.'
सोढ्य	सह् 'to endure.'
स्पृष्टव्य or स्पृष्ट्य	सृष् 'to touch.'
स्फातव्य	स्फाय् 'to swell.'

Participle.	Verb.
स्वप्त्वा or सर्वत्वा	सृप् 'to go.'
स्ववित्वा	सृ 'to flow.'
स्वष्ट्वा	सृज् 'to abandon.'

ABSOLUTIVES FORMED BY त्वा *tvā*, या *ya* (या *tya*), AND अम् *am*.

§ 175. These forms generally denote that the action which the verb expresses has been done, and that some other action follows it. Thus in the sentence 'having eaten he sleeps,' the words 'having eaten' are expressed by the absolute.

§ 176. The verbs without a preposition, or words treated like prepositions, (§§ 189, 190), affix in the absolute त्वा *tvā*; those which are compounded with prepositions, etc., या *ya*, or when they end in a short vowel, या *tya*, e.g. भू भुवि makes भूत्वा *bhū-tvā*, जि जि जित्वा *ji-tvā*, प्र + भू प्रभूय प्रभू-या *pra-bhū-ya*. सम् + जि संजित्वा, *saṁ-jí-tvā*.

§ 177. The affix त्वा is subjoined immediately to nearly all the primitive verbs ending in vowels or diphthongs, e.g. ज्ञा 'to know,' ज्ञात्वा, जि जित्वा, नी नीत्वा, य युत्वा, भू भूत्वा, छ छत्वा.

Final चू becomes ईर्, and after labials and व्, ऊर्, e.g. तृ, 'to cross,' तीर्वा; पृ, 'to fill,' पूर्वा.

Final diphthongs are changed to आ, e.g. है 'to purify,' द्वात्वा.

Further, त्वा is immediately subjoined also to many primitive verbs ending in consonants (*cf.* my V.G. § 914, I. and Ausnahme and Bemerkung), and the finals of such verbs undergo the same changes as before the affix of the participle of the perfect in the passive त (§ 173, I. 1), e.g. ल्लम् ल्लान्त्वा, मह् मत्त्वा, सिध् सिङ्ग्ना, लभ् 'to obtain,' लभ्वा; पच् 'to cook,' पक्त्वा; युज् युत्वा, तत् तत्वा, सृष् सृष्ट्वा, लिह् लीद्वा, दुह् दुर्ग्ध्वा, मृज् मृद्वा, सुह् सूद्वा, or मूर्ध्वा. Final इव् is changed to यू, e.g. दिव् 'to play,' द्यूत्वा.

The greater number of the primitive verbs with final con-

sonants and some of those which end in इ, ई, ऊ, or ऊँ, and all the derivative verbs, insert इ, e.g. पत् पतिला.

When इ is inserted :—

1. Final इ and ई are changed to अय्, ऊ to अव्, ऊँ to अर् (guna), e.g. पू, 'to purify,' पविला (or without इ, पुला).

2. Penultimate ऊँ is changed to अर्, e.g. पूच्, 'to mix,' पर्चिला.

3. The verbs ending in इव् change इ to ए. e.g. दिव् देविला (or द्युला, as observed before).

4. Other verbs with penultimate इ or ऊ may optionally change them to ए and ओ (guna), e.g. लिख्, 'to write,' लेखिला, or लिखिला, द्युत्, 'to sparkle,' द्युतिला, or द्युतिला. When इ and ऊ at the same time are the initial letters of the verb, they must be changed to ए and ओ, e.g. इष्, 'to wish,' एषिला (also without इ, इष्ला). The verbs noticed in the exception to § 141 leave their इ and ऊ unchanged, e.g. कुचिला, cf. 5.

5. Final अ is rejected, e.g. लोलूय् लोलूयिला, दुबोधिष् दुबोधिषिला, बोधय् बोधयिला, and the rule given in § 56, 3 applies also here, e.g. वेभिद्, second frequentative of भिद्, makes वेभिदिला, नमस्, denominative, नमस्तिला, or नमसिला.

6. The anomalous changes which some verbs undergo before the affix ला, are similar to those which occur in the perfect participle of the passive voice (§ 173, IV.). In fact, when the termination is attached immediately, this absolutive may be formed from many anomalous verbs by simply substituting ला for त or न of the perfect participle. Thus यज् makes in the perfect participle इष्ट, in the absolutive इष्ला; वे उत्, उत्ला; तृ तीर्ण, तीर्ण्ला; दा दृत्, दृत्ला; पा, 'to drink,' पीत्, पीत्ला; धा हित्, हित्ला; हन् हत्, हत्ला.

This analogy however does not extend to the verbs with penultimate nasal. The rejection of the nasal is optional in the absolutive, e.g. अङ् in the perfect participle अक्त्, but in the absolutive अङ्ला or अत्ला.

In the verbs **मञ्ज्** 'to dive,' and **नश्** 'to perish,' a nasal is optionally inserted before the last letter, e.g. **मञ्ज्ञा**, or **मञ्ज्ञा**, **नञ्ज्ञा**, or **नञ्ज्ञा**.

मूजः forms मार्जिला or मृद्धा, रध् रन्धिला.

Observation. In the Veda the affixes त्वाय् *tvāya*, त्वी *tvī*, त्वानम् *tvānam*, and त्वीनम् *trīnam*, sometimes are substituted for त्वा, e.g. गम् गन्त्वाय्, पा 'to drink,' पीत्वानम्, यज् इद्वीनम्.

§ 178. Before the affix **अ** (§ 176) a radical **ऋ** is changed to **ईर्** and, when preceded by labials or **व्**, to **आर्**. Final **ए**, **ऐ**, and **ओ** are changed to **आ**. Final **ऋ** and the affix **अय** of the causals, verbs of the tenth conjugational class, and denominatives in **अय** are rejected, likewise the affix **अ** of the second frequentative and of denominatives when preceded by a consonant, *e.g.*

प्र + तृ	makes	प्रतीर्य
प्र + पृ	"	प्रपूर्य
प्र + दृय्	"	प्रदाय
प्र + गत्वै	"	प्रगत्वाय
प्र + लोलूय्, second frequentative of लू.	"	प्रलोलूय्य
प्र + बोधय्, causal of बुध्	"	प्रबोध्य
प्र + वेभिद्, second frequentative of भिद्.	"	प्रवेभिद्
प्र + नमस्य्, denominative,	"	प्रनमस्य्

Radical द् and त्, when followed by radical र् or व्, are lengthened, e.g. प्र + दिव् प्रदीव्.

Exc. Derivative verbs ending in the affix अय, viz. causals, verbs of the tenth conjugational class, and denominatives in अय reject only the final अ, when अय is preceded by a single consonant with अ before it, e.g., प्र + कथय (tenth conjug. cl.) प्रकथय।

§ 179. ALPHABETICAL LIST OF ANOMALOUS FORMS.

Observation. The sign ς indicates that the following forms can be used only when the verb is compounded with a preposition:—

Absolutive.	Verb.
ॐाय	भि 'to throw,' and भी 'to hurt' (of course also from भा 'to measure,' and भे 'to barter').
ॐित्य (or माय)	भे 'to barter.'
ॐत्य	यम् 'to restrain.'
ॐयूय, in the Veda.	यु 'to bind.'
ॐरत्य	रम् 'to rest.'
ॐलभ्य, only after the preposition आ and sometimes after उप, otherwise regularly लभ्य . . .	लभ् 'to obtain.'
ॐलाय (or लीय)	ली 'to adhere.'
ॐवत्य	वन् 'to desire.'
ॐविच्य	वच् 'to deceive.'
ॐविच्छाय्य (or विछ्य)	विछृ 'to go.'
ॐविथ्य	वध् 'to pierce.'
ॐवीय, optionally after the prepositions परि and सम्; otherwise regularly व्याय	व्ये 'to surround.'
ॐवृत्य	व्रश् 'to tear.'
ॐवृत्य	{ वृण् 'to eat' and वृ 'to select,' etc.
ॐश्य	श्री 'to lie down.'
ॐशिष्य	शास् 'to teach.'
ॐसूय	श्वि 'to swell.'
ॐसाय (or सन्य)	सन् 'to obtain.'
ॐसुप्य	स्वप् 'to sleep.'
ॐहत्य	हन् 'to kill.'
ॐहत्य	है 'to call.'

The verbs which are enumerated in my V.G. § 154, 2, 2, reject their penultimate nasal, e.g. स्तम्भ् 'to stop,' विष्टम्भ् (cf. § 17).

§ 180. Before the affix अम् *am* the verb undergoes the same changes as before the termination इ *i* of the third person singular of the passive aorist (*cf.* § 166). Thus दा 'to give,' दे 'to protect,' है 'to purify,' and दो 'to cut,' make in the third person singular of the passive aorist अदायि, in the absolute दायम्, जि अजायि, जायम्, नु अनावि, नावम्, छ and कृ अकारि, कारम्, पत् अपाति, पातम्, हिंद अच्छेदि, छेदम्, तुद अतोदि, तोदम्, हृश अदर्शि, दर्शम्. For some exceptions see my V.G. § 916.

Generally this absolute is repeated, whereupon the second word rejects its accent and is compounded with the first. The compound then signifies 'having performed repeatedly the action which the verb implies,' *e.g.* चायंचायम्, from चि 'to arrange, collect,' 'having arranged or collected repeatedly.'

INFINITIVE.

§ 181. The infinitive is formed by attaching to the verb the affix तुम् *tum*, before which the verb undergoes the same modifications as before the affix of the first active future, तास्मि, etc.

Thus according to § 154 हा makes दातुम् *dā-tum*, जि जेतुम्, क्षि खातुम्, भू भवितुम्, जू जरितुम् or जरीतुम्, पत् पतितुम्. According to § 155 शो शातुम्, बोधय बोधितुम्, वेभिद्य वेभिदितुम्, नमस्त्, denominative, नमस्तितुम् or नमसितुम्.

According to § 156 जि makes जेतुम्, but श्वि श्वितुम्, सुखोतुम्, but कु चरितुम्, भू भवितुम्, छ कर्तुम्, कृ करितुम् or करीतुम्, छिंद क्षेदितुम्, बुध बोधितुम्, पृच् पर्चितुम्. According to Exc. 1 कुच कुचितुम्, बुबोधिष बुबोधिषितुम्, वेभिद्य वेभिदितुम्.

According to § 157, 1, गम् makes गन्तुम्, भिद् भेतुम्, कृध् क्रोद्धुम्, युज् योक्तुम्, प्रकृ प्रष्टुम्, लिहु लेदुम्, दुहु दोग्धुम्, दुहु द्रोहुम् or द्रोग्धुम् (also with inserted इ, द्रोहितुम्), नहु नहुम्, भञ्ज् भष्टुम्, वहु वोहुम्.

The anomalies are similar to those which occur in the first future, *cf.* § 160, *e.g.* जर्णुवितुम् or जर्णवितुम् in analogy with the first future Parasm. जर्णुवितास्मि or जर्णवितास्मि, चर्तोयितुम् or आतितुम्, etc.

§ 182. Further, the dative singular of any primitive abstract noun may be used in the sense of the infinitive, *e.g.* इष्टये dative of इष्टि 'the wish,' properly 'to the wish,' in the sense of 'to wish.'

§ 183. In the Veda infinitives are formed also by the affixes :—
तवै *tave*, *e.g.* कर्तवै from कृ 'to make.'

तोस् *tos*, *e.g.* स्थातोस् from स्था 'to stand.'

तवै *tavái*, *e.g.* पातवै *pātavái*, from पा, 'to drink.'

अम् *am*, *e.g.* आरहम् from रहु 'to mount,' with the preposition आ.

ए *é*, *e.g.* दृशे from दृश् 'to see.'

अस् *as*, *e.g.* विलिखस् from लिख् 'to write,' with the preposition वि.

ऐ *ái*, *e.g.* प्रखै from ख्या 'to speak,' with the preposition प्र.

स्यै *syai*, *e.g.* रोहिष्यै from रहु 'to mount.'

से *se*, *e.g.* वक्षै from वहु 'to bear.'

असे *ase*, *e.g.* चयंसे from चि 'to arrange.'

अध्यै *adhyai*, or with accent on the penultimate अध्याय, *e.g.* यज्ञध्यै from यज् 'to sacrifice,' दुहध्यै from दुहु 'to milk.'

cf. my V.G. § 919.

TABLE OF CONJUGATION.

	Active.	Passive.	
	Parasmaipada.	Âtmanepada.	
		PRESENT.	
S. 1.	<i>bódhámi</i> , I know	<i>bódhe</i> , I know	<i>budhyé</i> , I am
2.	<i>bódhasi</i> , thou knowest	<i>bódhase</i> , thou knowest	<i>budhyáse</i> , thou art
3.	<i>bódhati</i> , he knows	<i>bódhate</i>	<i>budhyáte</i> , he is
D. 1.	<i>bódhávas</i> , we two know	<i>bódhávahē</i>	<i>budhyávahē</i> , we two are
2.	<i>bódhathas</i> , you two know	<i>bódhethē</i>	<i>budhyáthē</i> , you two are
3.	<i>bódhatas</i> , they two know	<i>bódhete</i>	<i>budhyáte</i> , they two are
P. 1.	<i>bódhámas</i> , we know	<i>bódhámahe</i>	<i>budhyámahe</i> , we are
2.	<i>bódhatha</i> , you know	<i>bódhadhre</i>	<i>budhyádhre</i> , you are
3.	<i>bódhanti</i> , they know	<i>bódhante</i>	<i>budhyánte</i> , they are
		PRESENT PARTICIPLE.	
	<i>bódhant</i> , knowing	<i>bódhamána</i> , knowing	<i>budhyámána</i> , being known
		IMPERFECT.	
S. 1.	<i>ábodham</i> , I knew	<i>ábodhe</i> , I knew	<i>ábudhye</i> , I was known
2.	<i>ábodhas</i>	<i>ábodhathás</i>	<i>ábudhyathás</i>
3.	<i>ábodhat</i>	<i>ábodhata</i>	<i>ábudhyata</i>
D. 1.	<i>ábodháva</i>	<i>ábodhávahī</i>	<i>ábudhyávahī</i>
2.	<i>ábodhatam</i>	<i>ábodhethám</i>	<i>ábudhyethám</i>
3.	<i>ábodhatám</i>	<i>ábodhetám</i>	<i>ábudhyetám</i>
P. 1.	<i>ábodháma</i>	<i>ábodhámahi</i>	<i>ábudhyámahi</i>
2.	<i>ábodhata</i>	<i>ábodhadhvam</i>	<i>ábudhyadhvam</i>
3.	<i>ábodhan</i>	<i>ábodhanta</i>	<i>ábudhyanta</i>
		POTENTIAL.	
S. 1.	<i>bódheyam</i> , I may, or I might know	<i>bódheya</i> , I may know	<i>budhyéya</i> , I may be known
2.	<i>bódhes</i>	<i>bódhethás</i>	<i>budhyéthás</i>
3.	<i>bódhet</i>	<i>bódheta</i>	<i>budhyéta</i>
D. 1.	<i>bódheva</i>	<i>bódhevahī</i>	<i>budhyévahī</i>
2.	<i>bódhetam</i>	<i>bódheyáthám</i>	<i>budhyéyáthám</i>
3.	<i>bódhetám</i>	<i>bódheyátám</i>	<i>budhyéyátám</i>
P. 1.	<i>bódhemá</i>	<i>bódhemahi</i>	<i>budhyémahi</i>
2.	<i>bódheta</i>	<i>bódhedhvam</i>	<i>budhyédhvam</i>
3.	<i>bódheyus</i>	<i>bódheran</i>	<i>budhyéran</i>

known

Active.

Passive.

Parasmaipada.

Âtmanepada.

IMPERATIVE.

S. 1. <i>bódháni</i> , may I know	<i>bódhai</i> , may I know	<i>budhyái</i> , may I be known
2. <i>bódha</i> or <i>bódhatát</i>	<i>bódhasva</i>	<i>budhyásva</i>
3. <i>bódhatu</i> or <i>bódhatát</i>	<i>bódhatá�</i>	<i>budhyátá�</i>
D. 1. <i>bódháva</i>	<i>bódhávahai</i>	<i>budhyávahai</i>
2. <i>bódhatam</i>	<i>bódhethám</i>	<i>budhyéthám</i>
3. <i>bódhatá�</i>	<i>bódhetá�</i>	<i>budhyétá�</i>
P. 1. <i>bódháma</i>	<i>bódhámahai</i>	<i>budhyámahai</i>
2. <i>bódhata</i> or <i>bódhatát</i>	<i>bódhadhvam</i>	<i>budhyádhvam</i>
3. <i>bódhantu</i>	<i>bódhantá�</i>	<i>budhyántá�</i>

PERFECT.

S. 1. <i>bubódha</i> , I have known	<i>bubudhé</i> , I have known	<i>bubudhé</i> , I have been known
2. <i>bubodhitha</i>	<i>buhudhishé</i>	known, etc., like the Âtmanepada
3. <i>bubódha</i>	<i>bubudhé</i>	
D. 1. <i>bubudhivá</i>	<i>bubudhiváhe</i>	
2. <i>bubudháthus</i>	<i>bubudháthe</i>	
3. <i>bubudhátus</i>	<i>bubudháte</i>	
P. 1. <i>bubudhimá</i>	<i>bubudhimáhe</i>	
2. <i>bubudhá</i>	<i>bubudhidhvé</i>	
3. <i>bubudhús</i>	<i>bubudhiré</i>	

PARTICIPLE OF THE PERFECT.

bubudhvát, etc., cf. *bubudháná*, having known
 §§ 169, and 221 V., having known
 having known
budhitávant, having known

Active.	Passive.
Parasmaipada.	Âtmanepada.

AORIST OF THE SECOND FORM.

S. 1. <i>ábudham</i> , I had known	<i>ábudhe</i> , I had known	<i>ábudhe</i> , I had been known
2. <i>ábudhas</i>	<i>ábudhathás</i>	<i>ábudhathás</i>
3. <i>ábudhat</i>	<i>ábudhata</i>	<i>ábodhi</i>
D. 1. <i>ábudháva</i>	<i>ábudhávahi</i>	<i>ábudhávahi</i> , etc., like the Âtmanepada
2. <i>ábudhatam</i>	<i>ábudhethám</i>	
3. <i>ábudhatám</i>	<i>ábudhetám</i>	
P. 1. <i>ábudháma</i>	<i>ábudhámahi</i>	
2. <i>ábudhata</i>	<i>ábudhadhvam</i>	
3. <i>ábudhan</i>	<i>ábudhanta</i>	

AORIST OF THE FIFTH FORM

S. 1. <i>ábodhisham</i> , I had known	<i>ábodhishi</i> , I had known	<i>ábodhishi</i> , I had been known
2. <i>ábodhís</i>	<i>ábodhishthás</i>	<i>ábodhishthás</i>
3. <i>ábodhít</i>	<i>ábodhishṭa</i>	<i>ábodhi</i>
D. 1. <i>ábodhishva</i>	<i>ábodhishvahi</i>	<i>ábodhishvahi</i> , etc., like the Âtmanepada
2. <i>ábodhishṭam</i>	<i>ábodhisháthám</i>	
3. <i>ábodhishṭám</i>	<i>ábodhishátám</i>	
P. 1. <i>ábodhishma</i>	<i>ábodhishmahi</i>	
2. <i>ábodhishṭa</i>	<i>ábodhidhvam</i>	
3. <i>ábodhishus</i>	<i>ábodhishata</i>	

FUTURE I.

S. 1. <i>bodhitásmi</i> , I shall know	<i>bodhitáhe</i> , I shall know	known, etc., like the Âtmanepada
2. <i>bodhitássi</i>	<i>bodhitáse</i>	
3. <i>bodhitá</i>	<i>bodhitá</i>	
D. 1. <i>bodhitásvas</i>	<i>bodhitásvahe</i>	
2. <i>bodhitásthas</i>	<i>bodhitásáthe</i>	
3. <i>bodhitárau</i>	<i>bodhitárau</i>	
P. 1. <i>bodhitásmas</i>	<i>bodhitásmahe</i>	
2. <i>bodhitástha</i>	<i>bodhitádhve</i>	
3. <i>bodhitáras</i>	<i>bodhitáras</i>	

Active.		Passive.
Parasmaipada.	Âtmanepada.	
	FUTURE II.	
S. 1. <i>bodhishyāmi</i> , I shall	<i>bodhishyé</i> , I shall	<i>bodhishyé</i> , I shall be
2. <i>bodhishyási</i> [know]	<i>bodhishyáse</i> [know]	known, etc., like the
3. <i>bodhishyáti</i>	<i>bodhishyáte</i>	Âtmanepada
D. 1. <i>bodhishyāvas</i>	<i>ba.śhi.śyāvā</i>	
2. <i>bodhishyāthas</i>	<i>bodhishyāthē</i>	
3. <i>bodhishyātas</i>	<i>bodhishyātē</i>	
P. 1. <i>bodhishyāmas</i>	<i>bodhishyāmahe</i>	
2. <i>bodhishyātha</i>	<i>bodhishyāthē</i>	
3. <i>bodhishyānti</i>	<i>bodhishyānte</i>	
PARTICIPLE OF THE FUTURE.		
<i>bodhishyánt</i> , what	<i>bodhishyāmāna</i> .	<i>bódhya</i> , or <i>bodhanīya</i> ,
will know	what will know	or <i>bodhitāvya</i> , what
		is or ought to be
		known
CONDITIONAL.		
S. 1. <i>ābodhishyam</i> , I should	<i>ābodhishye</i> , I	<i>ābodhishye</i> , I should
know	should know	be known, etc., like
2. <i>ābodhishyas</i>	<i>ābodhishyāthās</i>	the Âtmanepada
3. <i>ābodhishyat</i>	<i>ābodhishyātā</i>	
D. 1. <i>ābodhishyāva</i>	<i>ābodhishyāvā</i>	
2. <i>ābodhishyāvātām</i>	<i>ābodhishyāvātām</i>	
3. <i>ābodhishyātām</i>	<i>ābodhishyātām</i>	
P. 1. <i>ābodhishyāma</i>	<i>ābodhishyāmāh</i>	
2. <i>ābodhishyāthām</i>	<i>ābodhishyāthām</i>	
3. <i>ābodhishyān</i>	<i>ābodhishyānā</i>	
PRECATIVE.		
S. 1. <i>budhyāsam</i> , I pray, I	<i>bodhishyá</i> , I pray,	<i>bodhishyá</i> , I pray, I
may know	<i>bodhishyá</i>	may be known, etc.,
2. <i>budhyās</i>	<i>bodhishishthās</i>	like the Âtmane-
3. <i>budhyāt</i>	<i>bodhishishthā</i>	pada
D. 1. <i>budhyāva</i>	<i>bodhishivāhi</i>	
2. <i>budhyāstām</i>	<i>bodhishivāstām</i>	
3. <i>budhyāstām</i>	<i>bodhishivāstām</i>	
P. 1. <i>budhyāsma</i>	<i>bodhishimáhi</i>	
2. <i>budhyāsta</i>	<i>bodhishidhvám</i>	
3. <i>budhyāsus</i>	<i>bodhishiván</i>	
ABSOLUTIVE.		
<i>budhitvā</i> , or <i>bodhitvā</i> , having known and		
INFINITIVE.		having been known
<i>bódhitum</i> , to know		

FREQUENTATIVE.

First Form.

Second Form.

Active.

Passive.

Active.

Passive.

PRESENT.

S. 1. <i>bóbodhmi</i> , I know repeatedly or <i>bóbudhími</i>	<i>bobudhyé</i> , I am known repeatedly	<i>bobudhyé</i> , I know repeatedly	<i>bobudhyé</i> , I am known repeatedly, etc., like the Passive of the first form
2. <i>bóbhotsi</i> or <i>bóbudhíshi</i>	<i>bobudhyáse</i>	<i>bobudhyáse</i>	
3. <i>bóboddhi</i> or <i>bóbudhítí</i>	<i>bobudhyáte</i>	<i>bobudhyáte</i>	
D. 1. <i>bobudhvás</i>	<i>bobudhyávahé</i>	<i>bobudhyávahé</i>	
2. <i>bobuddhás</i>	<i>bobudhyéthé</i>	<i>bobudhyéthé</i>	
3. <i>bobuddhás</i>	<i>bobudhyéte</i>	<i>bobudhyéte</i>	
P. 1. <i>bobudhmás</i>	<i>bobudhyámahe</i>	<i>bobudhyámahe</i>	
2. <i>bobuddhá</i>	<i>bobudhyáváhá</i>	<i>bobudhyáváhá</i>	
3. <i>bóbudhati</i>	<i>bobudhyánte</i>	<i>bobudhyánte</i>	

PRESENT PARTICIPLE

<i>bóbudhat</i> , knowing repeatedly	<i>bobudhyámána</i>	<i>bobudhyámána</i>	<i>bobudhyámána</i> , being known repeatedly
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IMPERFECT

S. 1. <i>ábobudham</i> , I knew repeatedly	<i>ábobudhye</i> , I was known repeatedly	<i>ábobudhye</i> , I knew repeatedly	<i>ábobudhye</i> , I was known repeatedly, etc., like the Passive of the first form
2. <i>ábobhot</i> or <i>ábobudhís</i>	<i>ábobudhyathás</i>	<i>ábobudhyathás</i>	
3. <i>ábobhot</i> or <i>ábobudhítí</i>	<i>ábobudhyata</i>	<i>ábobudhyata</i>	
D. 1. <i>ábobudhva</i>	<i>ábobudhyávahí</i>	<i>ábobudhyávahí</i>	
2. <i>ábobuddham</i>	<i>ábobudhyéthám</i>	<i>ábobudhyethám</i>	
3. <i>ábobuddhám</i>	<i>ábobudhyetám</i>	<i>ábobudhyetám</i>	
P. 1. <i>ábobudhma</i>	<i>ábobudhyámahi</i>	<i>ábobudhyámahi</i>	
2. <i>ábobuddha</i>	<i>ábobudhyadhvam</i>	<i>ábobudhyadhvam</i>	
3. <i>ábobudhus</i>	<i>ábobudhyanta</i>	<i>ábobudhyanta</i>	

First Form.

Second Form.

Active.

Passive.

Active.

Passive.

POTENTIAL.

S. 1. <i>bobudhyām</i> , I	<i>bobudhyéya</i> , I	<i>bobudhyéya</i> , I may	<i>bobudhyéya</i> ,
may know	may be known	know repeat-	I may be
repeatedly	repeatedly	edly	known re-
2. <i>bobudhyās</i>	<i>bobudhyéthás</i>	<i>bobudhyéthás</i>	peatedly,
3. <i>bobudhyāt</i>	<i>bobudhyéta</i>	<i>bobudhyéta</i>	etc., like the
D. 1. <i>bobudhyāva</i>	<i>bobudhyérahī</i>	<i>bobudhyévahī</i>	Passive of
2. <i>bobudhyātām</i>	<i>bobudhyéyāthám</i>	<i>bobudhyéyāthám</i>	the first
3. <i>bobudhyātām</i>	<i>bobudhyéyātām</i>	<i>bobudhyéyātām</i>	form
P. 1. <i>bobudhyāma</i>	<i>bobudhyémahi</i>	<i>bobudhyémahi</i>	
2. <i>bobudhyāta</i>	<i>bobudhyédhvam</i>	<i>bobudhyédhvam</i>	
3. <i>bobudhyús</i>	<i>bobudhyéran</i>	<i>bobudhyéran</i>	

IMPERATIVE.

S. 1. <i>bóbudháni</i> ,	<i>bobudhyái</i> , may	<i>bobudhyái</i> , may I	<i>bobudhyái</i> ,
may I know	I be known	know repeat-	may I be
repeatedly	repeatedly	edly	known re-
2. <i>bobuddhí</i>	<i>bobudhyásva</i>	<i>bobudhyásva</i>	peatedly,
or <i>bobuddhátt</i>			etc., like
3. <i>bóboddhu</i>	<i>bobudhyátām</i>	<i>bobudhyátām</i>	the Passive
or <i>bóbudhítu</i>			of the first
or <i>bobuddhátt</i>			form
D. 1. <i>bóbudháva</i>	<i>bobudhyávahai</i>	<i>bobudhyávahai</i>	
2. <i>bobuddhám</i>	<i>bobudhyéthám</i>	<i>bobudhyéthám</i>	
~ 3. <i>bobuddhámm</i>	<i>bobudhyétām</i>	<i>bobudhyétām</i>	
P. 1. <i>bóbudháma</i>	<i>bobudhyámahai</i>	<i>bobudhyámahai</i>	
2. <i>bobuddhá</i>	<i>bobudhyádvam</i>	<i>bobudhyádhvam</i>	
or <i>bobuddhátt</i>			
3. <i>bóbudhatu</i>	<i>bobudhyántām</i>	<i>bobudhyántām</i>	

PERFECT.

	First Form.	Active.
S. 1.	<i>chakara</i> or <i>chakára</i> , or <i>ása</i> , or <i>babhúva</i> , I have known repeatedly	
2.	<i>chakartha</i> , <i>ásitha</i> , <i>babhívitha</i>	
3.	<i>chakára</i> , <i>ása</i> , <i>babhúva</i>	
D. 1.	<i>chakriva</i> , <i>ásiva</i> , <i>babhúviva</i>	
2. <i>bobudháṁ</i>	<i>chakrathus</i> , <i>ásathus</i> , <i>babhívathus</i>	
3.	<i>chakratus</i> , <i>ásatus</i> , <i>babhívatus</i>	
P. 1.	<i>chakrima</i> , <i>ásima</i> , <i>babhúvima</i>	
2.	<i>chakra</i> , <i>ása</i> , <i>babhúva</i>	
3.	<i>chakrus</i> , <i>ásus</i> , <i>babhívus</i>	
	First Form.	Passive.
S. 1.	<i>chakre</i> , <i>áse</i> , <i>babhúve</i> , I have been known repeatedly	
2.	<i>chakrishe</i> , <i>ásishe</i> , <i>babhívishe</i>	[edly
3.	<i>chakre</i> , <i>áse</i> , <i>babhúve</i>	
D. 1.	<i>chakrivahe</i> , <i>ásivahē</i> , <i>babhívivahē</i>	
2. <i>bobudháṁ</i>	<i>chakráthe</i> , <i>ásáthe</i> , <i>babhíváthe</i>	
3.	<i>chakráte</i> , <i>ásáte</i> , <i>babhíváte</i>	
P. 1.	<i>chakrimahe</i> , <i>ásimahē</i> , <i>babhívimahē</i>	
2.	<i>chakriḍhve</i> , <i>ásidhve</i> , <i>babhívidhve</i> or <i>babhívidhve</i>	
3.	<i>chakrire</i> , <i>ásire</i> , <i>babhívire</i>	
	Second Form.	Active.
S. 1.	<i>chakre</i> , <i>ása</i> , <i>babhúva</i> , I have known repeatedly	
2.	<i>chakrishe</i> , <i>ásitha</i> , <i>babhívitha</i>	
3.	<i>chakre</i> , <i>ása</i> , <i>babhúva</i>	
D. 1.	<i>chakrivahe</i> , <i>ásiva</i> , <i>babhíviva</i>	
2. <i>bobudháṁ</i>	<i>chakráthe</i> , <i>ásathus</i> , <i>babhívathus</i>	
3.	<i>chakráte</i> , <i>ásatus</i> , <i>babhívatus</i>	
P. 1.	<i>chakrimahe</i> , <i>ásima</i> , <i>babhívima</i>	
2.	<i>chakriḍhve</i> , <i>ása</i> , <i>babhúva</i>	
3.	<i>chakrire</i> , <i>ásus</i> , <i>babhívus</i>	

Passive like the Passive of the first form.

PARTICIPLE OF THE PERFECT.

Active.	Passive.	Active.	Passive.
<i>bobudháṁchakrivat</i> , <i>á-</i>	<i>bobudhitá</i> ,	<i>bobudháṁchakráṇa</i>	<i>bobudhitá</i> ;
<i>sivat</i> , <i>babhívat</i> , etc.,	being	or <i>ásivat</i> or <i>babhú-</i>	being
(cf. § 169), having known	known	<i>vat</i> , etc. (cf. § 169),	known
known repeatedly	repeatedly	having known repeatedly	repeatedly
<i>bobudhitávant</i> , having known repeatedly		<i>bobudhitávant</i> , having known repeatedly	

First Form.		Second Form.	
Active.	Passive.	Active.	Passive.
AORIST			
S. 1. <i>ábobudhisham</i> , I had known repeatedly	<i>ábobudhishi</i> , I had been known repeatedly	<i>ábobudhishi</i> , I had known repeatedly	
2. <i>ábobudhís</i>	<i>ábobudhishíhás</i>	<i>ábobudhishíhás</i>	
3. <i>ábobudhít</i>	<i>ábobudhi</i>	<i>ábobudhishṭa</i>	
D. 1. <i>ábobudhishva</i>	<i>ábobudhishvahi</i>	<i>ábobudhishvahi</i>	
2. <i>ábobudhishṭam</i>	<i>ábobudhisháthám</i>	<i>ábobudhisháthám</i>	
3. <i>ábobudhishṭám</i>	<i>ábobudhishátmám</i>	<i>ábobudhishátmám</i>	
P. 1. <i>ábobudhishma</i>	<i>ábobudhishmahi</i>	<i>ábobudhishmahi</i>	
2. <i>ábobudhishṭa</i>	<i>ábobudhidhvam</i>	<i>ábobudhidhvam</i>	
3. <i>ábobudhishus</i>	<i>ábobudhishata</i>	<i>ábobudhishata</i>	
[Passive like the Passive of the first form.]			
FUTURE I.			
S. 1. <i>bobudhitásmi</i> , I shall know repeatedly	<i>bobudhitáhe</i> , I shall be known repeatedly	<i>bobudhitáhe</i> , I shall know repeatedly	
2. <i>bobudhitási</i>	<i>bobudhitáse</i>	<i>bobudhitáse</i>	
3. <i>bobudhitá</i>	<i>bobudhitá</i>	<i>bobudhitá</i>	
D. 1. <i>bobudhitásvas</i>	<i>bobudhitásvahe</i>	<i>bobudhitásvahe</i>	
2. <i>bobudhitásthas</i>	<i>bobudhitásváthe</i>	<i>bobudhitásváthe</i>	
3. <i>bobudhitárau</i>	<i>bobudhitárau</i>	<i>bobudhitárau</i>	
P. 1. <i>bobudhitásmas</i>	<i>bobudhitásmahi</i>	<i>bobudhitásmahi</i>	
2. <i>bobudhitástha</i>	<i>bobudhitádhve</i>	<i>bobudhitádhve</i>	
3. <i>bobudhitáras</i>	<i>bobudhitáras</i>	<i>bobudhitáras</i>	
[Passive like the Passive of the first form.]			
FUTURE II.			
S. 1. <i>bobudhishyásmi</i> , I shall know repeatedly	<i>bobudhishyé</i> , I shall be known repeatedly	<i>bobudhishyé</i> , I shall know repeatedly	
	edly		
2. <i>bobudhishyási</i>	<i>bobudhishyáse</i>	<i>bobudhishyáse</i>	
3. <i>bobudhishyáti</i>	<i>bobudhishyáte</i>	<i>bobudhishyáte</i>	
D. 1. <i>bobudhishyávas</i>	<i>bobudhishyávahé</i>	<i>bobudhishyávahé</i>	
2. <i>bobudhishyáthas</i>	<i>bobudhishyéthe</i>	<i>bobudhishyéthe</i>	
3. <i>bobudhishyátas</i>	<i>bobudhishyéte</i>	<i>bobudhishyéte</i>	
P. 1. <i>bobudhishyámas</i>	<i>bobudhishyámahe</i>	<i>bobudhishyámahe</i>	
2. <i>bobudhishyáthha</i>	<i>bobudhishyádhve</i>	<i>bobudhishyádhve</i>	
3. <i>bobudhishyánni</i>	<i>bobudhishyánte</i>	<i>bobudhishyánte</i>	
[Passive like the Passive of the first form.]			

Active.	First Form.	Passive.
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PARTICIPLE OF THE FUTURE.

<i>bobudhishyánt</i> , what will know	<i>bobudhyà</i> , or <i>bobudhanýya</i> , or <i>bo-</i>	<i>budhitávya</i> , what is or ought
repeatedly		to be known repeatedly

Active.	Second Form.	Passive.
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<i>bobudhishyámána</i> , what will know	<i>bobudhyà</i> , <i>bobudhanýya</i> , <i>bobudhi-</i>	<i>távya</i> , what is or ought to be
repeatedly		known repeatedly

First Form.	Second Form.	Active.
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Active.	Passive.	Active.
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CONDITIONAL.

S. 1. <i>ábobudhishyam</i> , I	<i>ábobudhishyá</i> . I	<i>ábobudhishye</i> , I should
should know re-	should be known	know repeat-
peatedly	repeatedly	edly
2. <i>ábobudhishyáus</i>	<i>ábobudhishyathás</i>	<i>ábobudhishyathás</i>
3. <i>ábobudhishyáut</i>	<i>ábobudhishyata</i>	<i>ábobudhishyata</i>
D. 1. <i>ábobudhishyáva</i>	<i>ábobudhishyávahí</i>	<i>ábobudhishyávahí</i>
2. <i>ábobudhishyatam</i>	<i>ábobudhishyethám</i>	<i>ábobudhishyethám</i>
3. <i>ábobudhishyatám</i>	<i>ábobudhishyetám</i>	<i>ábobudhishyetám</i>
P. 1. <i>ábobudhishyáma</i>	<i>ábobudhishyámahi</i>	<i>ábobudhishyámahi</i>
2. <i>ábobudhishyata</i>	<i>ábobudhishyadhvam</i>	<i>ábobudhishyadhvam</i>
3. <i>ábobudhishyan</i>	<i>ábobudhishyanta</i>	<i>ábobudhishyanta</i>

[Passive like the Passive

PRECATIVE. of the first form.

S. 1. <i>bobudhyásam</i> , I pray,	<i>bobudhishyá</i> , I pray,	<i>bobudhishyá</i> , I pray
I may know re-	I may be known	I may know re-
peatedly	repeatedly	peatedly

2. <i>bobudhyás</i>	<i>bobudhishísthás</i>	<i>bobudhishísthás</i>
3. <i>bobudhyátt</i>	<i>bobudhishísthá</i>	<i>bobudhishísthá</i>

D. 1. <i>bobudhyástam</i>	<i>bobudhishíváhi</i>	<i>bobudhishíváhi</i>
2. <i>bobudhyástam</i>	<i>bobudhishyásthám</i>	<i>bobudhishyásthám</i>
3. <i>bobudhyástám</i>	<i>bobudhishyástám</i>	<i>bobudhishyástám</i>

P. 1. <i>bobudhyásmá</i>	<i>bobudhishímáhi</i>	<i>bobudhishímáhi</i>
2. <i>bobudhyásta</i>	<i>bobudhishídhvám</i>	<i>bobudhishídhvám</i>
3. <i>bobudhyásus</i>	<i>bobudhishíráñ</i>	<i>bobudhishíráñ</i>

[Passive like the Passive

ABSOLUTIVE. of the first form.

bobudhitvá, having known repeatedly, or having
been known repeatedly

INFINITIVE. ACTIVE.

bóbuđhitum, to know repeatedly

DESIDERATIVE.

Active.

Parasmaipada.

Âtmanepada.

PRESENT.

S. 1. <i>búbodhishámi</i> , I wish	<i>búbodhishe</i> , I wish	<i>bubodhishyé</i> . I am
to know	to know	wished to know
2. <i>búbodhishasi</i>	<i>búbodhishase</i>	<i>bubodhishyáse</i>
3. <i>búbodhishati</i>	<i>búbodhishate</i>	<i>bubodhishyáte</i>
D. 1. <i>búbodhishávas</i>	<i>búbodhishávahé</i>	<i>bubodhishyávahé</i>
2. <i>búbodhishathas</i>	<i>búbodhishethé</i>	<i>bubodhishyáthé</i>
3. <i>búbodhishatas</i>	<i>búbodhishete</i>	<i>bubodhishyéte</i>
P. 1. <i>búbodhishámas</i>	<i>búbodhishámahe</i>	<i>bubodhishyámahe</i>
2. <i>búbodhishatha</i>	<i>búbodhishadhvē</i>	<i>bubodhishyádhvē</i>
3. <i>búbodhishanti</i>	<i>búbodhishante</i>	<i>bubodhishyántē</i>

PARTICIPLE OF THE PRESENT.

<i>búbodhishant</i> , wish-	<i>búbodhishamána</i> ,	<i>bubodhishyámána</i> ,
ing to know	wishing to know	being wished to

IMPERFECT.

S. 1. <i>ábubodhisham</i> , I	<i>ábubodhishe</i> , I	<i>ábubodhishye</i> , I was
wished to know	wished to know	wished to know
2. <i>ábubodhishas</i>	<i>ábubodhishathás</i>	<i>ábubodhishávahás</i>
3. <i>ábubodhishat</i>	<i>ábubodhishata</i>	<i>ábubodhishyata</i>
D. 1. <i>ábubodhisháva</i>	<i>ábubodhishávahí</i>	<i>ábubodhishyávahí</i>
2. <i>ábubodhishatam</i>	<i>ábubodhishethám</i>	<i>ábubodhishyethám</i>
3. <i>ábubodhishatám</i>	<i>ábubodhishetám</i>	<i>ábubodhishyethám</i>
P. 1. <i>ábubodhisháma</i>	<i>ábubodhishámahi</i>	<i>ábubodhishyámahi</i>
2. <i>ábubodhishata</i>	<i>ábubodhishadhvam</i>	<i>ábubodhishyadhvam</i>
3. <i>ábubodhishan</i>	<i>ábubodhishanta</i>	<i>ábubodhishyanta</i>

Active.

Passive.

Parasmaipada. Âtmanepada.

POTENTIAL

S. 1. <i>búbodhishayam</i> , I	<i>búbodhisheya</i> , I	<i>bubodhishyéya</i> . I
may wish to	may wish to	may be wished to
know	know	know
2. <i>búbodhishes</i>	<i>búbodhishethás</i>	<i>bubodhishyéthás</i>
3. <i>búbodhishet</i>	<i>búbodhisheta</i>	<i>bubodhishyéta</i>
D. 1. <i>búbodhisheva</i>	<i>búbodhishevahi</i>	<i>bubodhishyévahi</i>
2. <i>búbodhishetam</i>	<i>búbodhisheyáthám</i>	<i>bubodhishyéyáthám</i>
3. <i>búbodhishetám</i>	<i>búbodhisheyátám</i>	<i>bubodhishyéyátám</i>
P. 1. <i>búbodhishema</i>	<i>búbodhishemahi</i>	<i>bubodhishyémahi</i>
2. <i>búbodhisheta</i>	<i>búbodhishedhvam</i>	<i>bubodhishyédhvam</i>
3. <i>búbodhisheyus</i>	<i>búbodhisheran</i>	<i>bubodhishyéran</i>

IMPERATIVE.

S. 1. <i>búbodhisháni</i> , may	<i>búbodhishai</i> , may	<i>bubodhishyáni</i> , I may
I wish to know	I wish to know	be wished to
		know
2. <i>búbodhisha</i>	<i>búbodhishasva</i>	<i>bubodhishyásva</i>
or <i>búbodhishatát</i>		
3. <i>búbodhishatu</i>	<i>búbodhishatám</i>	<i>bubodhishyátám</i>
or <i>búbodhishatát</i>		
D. 1. <i>búbodhisháva</i>	<i>búbodhishávahai</i>	<i>bubodhishyávahai</i>
2. <i>búbodhishatam</i>	<i>búbodhishethám</i>	<i>bubodhishyéthám</i>
3. <i>búbodhishatám</i>	<i>búbodhishetám</i>	<i>bubodhishyétám</i>
P. 1. <i>búbodhisháma</i>	<i>búbodhishámahai</i>	<i>bubodhishyámahai</i>
2. <i>búbodhishata</i>	<i>búbodhishadhvam</i>	<i>bubodhishyádhvam</i>
or <i>búbodhishatát</i>		
3. <i>búbodhishantu</i>	<i>búbodhishantám</i>	<i>bubodhishyántám</i>

PERFECT.

Parasmaipada. Active.

S. 1.	<i>chakara</i> or <i>chakára</i> , <i>ása</i> , <i>babhúva</i> , I have
2.	<i>chakurtha</i> , <i>ásitha</i> , <i>babhúvitha</i> [wished to
3.	<i>chakára</i> , <i>ása</i> , <i>babhúva</i> [know
D. 1.	<i>chakriva</i> , <i>ásiva</i> , <i>babhúviva</i>
2. <i>bubodhisháṁ</i>	<i>chakrathus</i> , <i>ásathus</i> , <i>babhúvathus</i>
3.	<i>chakratus</i> , <i>ásatus</i> , <i>babhúvatus</i>
P. 1.	<i>chakrima</i> , <i>ásima</i> , <i>babhúvima</i>
2.	<i>chakra</i> , <i>ása</i> , <i>babhúva</i>
3.	<i>chakrus</i> , <i>ásus</i> , <i>babhúvus</i>

Âtmanepada. Active.

S. 1.	<i>chakre</i> , <i>ása</i> , <i>babhúva</i> , I have wished to know
2.	<i>chakrishe</i> , <i>ásitha</i> , <i>babhúvitha</i>
3.	<i>chakre</i> , <i>ása</i> , <i>babhúva</i>
D. 1.	<i>chakrivahe</i> , <i>ásiva</i> , <i>babhúviva</i>
2. <i>bubodhisháṁ</i>	<i>chakráthe</i> , <i>ásathus</i> , <i>babhúvathus</i>
3.	<i>chakráte</i> , <i>ásatus</i> , <i>babhúvatus</i>
P. 1.	<i>chakrimahe</i> , <i>ásima</i> , <i>babhúvima</i>
2.	<i>chakridhvē</i> , <i>ása</i> , <i>babhúva</i>
3.	<i>chakrire</i> , <i>ásus</i> , <i>babhúvus</i>

Passive.

S. 1.	<i>chakre</i> , <i>áse</i> , <i>babhúve</i> , I have been wished to
2.	<i>chakrishe</i> , <i>ásishe</i> , <i>babhúvishe</i> [know
3.	<i>chakre</i> , <i>áse</i> , <i>babhúve</i>
D. 1.	<i>chakrivate</i> , <i>ásivahē</i> , <i>babhúvivahē</i>
2. <i>bubodhisháṁ</i>	<i>chakráthe</i> , <i>ásáthe</i> , <i>babhúváthe</i>
3.	<i>chakráte</i> , <i>ásáte</i> , <i>babhúváte</i>
P. 1.	<i>chakrimahe</i> , <i>ásimahe</i> , <i>babhúvimahe</i>
2.	<i>chakridhvē</i> , <i>ásidhvē</i> , <i>babhúvidhvē</i> , or <i>babhú-</i>
3.	<i>chakrire</i> , <i>ásire</i> , <i>babhúvire</i> [vidhvē

PARTICIPLE OF THE PERFECT.

~ Parasmaipada. Active. Âtmanepada. Active. Passive.
bubodhisháṁ chakravat, *bubodhisháṁ chak-* *bubodhishitá*,
ásivat, or *babhúvat*, *ráṇa*, *ásivat* or being wished
 etc. (cf. § 169), having *babhúvat*, having to know
 wished to know wished to know

Active in general.

bubodhishitáwant, having wished to know

Active.		Passive.
Parasmaipada.	Âtmanepada.	
AORIST.		
S. 1. <i>âbubodhishisham</i> , <i>âbubodhishishi</i> , I had I had wished to	wished to know	<i>âbubodhishishi</i> , I had been wished to know
2. <i>âbubodhishis</i>	<i>âbubodhishishthás</i>	<i>âbubodhishishthás</i>
3. <i>âbubodhishít</i>	<i>âbubodhishishṭa</i>	<i>âbubodhishi</i>
D. 1. <i>âbubodhishishva</i>	<i>âbubodhishishvahi</i>	<i>âbubodhishishvahi</i>
2. <i>âbubodhishishtam</i>	<i>âbubodhishishháthám</i>	etc., like the
3. <i>âbubodhishishṭám</i>	<i>âbubodhishishhátám</i>	Âtmanepada
P. 1. <i>âbubodhishishma</i>	<i>âbubodhishishmahi</i>	
2. <i>âbubodhishishṭa</i>	<i>âbubodhishishdhvam</i>	
3. <i>âbubodhishishus</i>	<i>âbubodhishishata</i>	
FUTURE I.		
S. 1. <i>bubodhishitásmi</i> , I shall wish to know	<i>bubodhishitáhe</i> , I shall wish to know	<i>bubodhishitáhe</i> , I shall be wished to know
2. <i>bubodhishitási</i>	<i>bubodhishitáse</i>	etc., like the Âtmane-
3. <i>bubodhishitá</i>	<i>bubodhishitá</i>	pada
D. 1. <i>bubodhishitásvas</i>	<i>bubodhishitásvahe</i>	
2. <i>bubodhishitásthas</i>	<i>bubodhishitásthe</i>	
3. <i>bubodhishitárau</i>	<i>bubodhishitárau</i>	
P. 1. <i>bubodhishitásmas</i>	<i>bubodhishitásmuhe</i>	
2. <i>bubodhishitástha</i>	<i>bubodhishitádhve</i>	
3. <i>bubodhishitáras</i>	<i>bubodhishitáras</i>	
FUTURE II.		
S. 1. <i>bubodhishisyámi</i> , <i>bubodhishisyé</i> , I shall wish to know	shall wish to know	<i>bubodhishisyé</i> , I shall be wished to know
2. <i>bubodhishisyási</i>	<i>bubodhishisyáse</i>	etc., like the Âtmane-
3. <i>bubodhishisyáti</i>	<i>bubodhishisyáte</i>	pada
D. 1. <i>bubodhishisyávas</i>	<i>bubodhishisyávahe</i>	
2. <i>bubodhishisyáthas</i>	<i>bubodhishisyéthe</i>	
3. <i>bubodhishisyátas</i>	<i>bubodhishisyéte</i>	
P. 1. <i>bubodhishisyámas</i>	<i>bubodhishisyámahe</i>	
2. <i>bubodhishisyátha</i>	<i>bubodhishisyádhve</i>	
3. <i>bubodhishisyánti</i>	<i>bubodhishisyánte</i>	
PARTICIPLE OF THE FUTURE.		
<i>bubodhishisyánt</i> , <i>bubodhishisyámána</i> , <i>bubodhishiyá</i> , <i>bubodhishanýya</i> , what will wish to know.	what will wish to know	<i>bubodhishiyá</i> , <i>bubodhishítávyá</i> , what is or ought to be wished to know

Active.	Passive.
Parasmaipada.	Âtmanepada.

CONDITIONAL

S. 1. <i>ábubodhishishyam</i> , I	<i>ábubodhishishye</i> , I	<i>ábubodhishishye</i> , I
should wish to know	should wish to know	should be wished
2. <i>ábubodhishishyas</i>	<i>ábubodhishishyathás</i>	to know, etc., like
3. <i>ábubodhishishyat</i>	<i>ábubodhishishyata</i>	the Âtmanepada
D. 1. <i>ábubodhishishyáva</i>	<i>ábubodhishishyávahí</i>	
2. <i>ábubodhishishyatam</i>	<i>ábubodhishishyethám</i>	
3. <i>ábubodhishishyatám</i>	<i>ábubodhishishyetám</i>	
P. 1. <i>ábubodhishishyámu</i>	<i>ábubodhishishyámu</i>	
2. <i>ábubodhishishyata</i>	<i>ábubodhishishyadhvam</i>	
3. <i>ábubodhishishyan</i>	<i>ábubodhishishyan</i>	

PRECATIVE.

S. 1. <i>bubodhishyásam</i> , I	<i>bubodhishishyá</i> , I	<i>bubodhishishyá</i> , I
pray, I may wish	pray I may wish to	pray I may be
to know	know	wished to know,
2. <i>bubodhishyás</i>	<i>bubodhishishshthás</i>	etc., like the Ât-
3. <i>bubodhishyátt</i>	<i>bubodhishishshtá</i>	manepada
D. 1. <i>bubodhishyámu</i>	<i>bubodhishishváhi</i>	
2. <i>bubodhishyástam</i>	<i>bubodhishishváhi</i>	
3. <i>bubodhishyástám</i>	<i>bubodhishishvástám</i>	
P. 1. <i>bubodhishyámu</i>	<i>bubodhishishmáhi</i>	
2. <i>bubodhishyásta</i>	<i>bubodhishishdhwám</i>	
2. <i>bubodhishyásus</i>	<i>bubodhishishtrán</i>	

ABSOLUTIVE

bubodhishitvá, having wished to know, or having been wished to know

INFINITIVE ACTIVE.

bubodhishitum, to wish to know

CAUSAL.

	Active.	Passive.
	Parasmaipada.	Âtmanepada.
PRESENT.		
S. 1.	<i>bodháyámi</i> , I cause to know	<i>bodháye</i> , I cause to know
2.	<i>bodháyasi</i>	<i>bodháyase</i>
3.	<i>bodháyati</i>	<i>bodháyate</i>
D. 1.	<i>bodháyávas</i>	<i>bodháyávahē</i>
2.	<i>bodháyathas</i>	<i>bodháyethē</i>
3.	<i>bodháyatās</i>	<i>bodháyete</i>
P. 1.	<i>bodháyámas</i>	<i>bodháyámahe</i>
2.	<i>bodháyatha</i>	<i>bodháyadhvē</i>
3.	<i>bodháyanti</i>	<i>bodháyante</i>

PARTICIPLE OF THE PRESENT.

<i>bodháyant</i> , caus-	<i>bodháyá-</i>	<i>bodháyá-</i>
ing to know	ing to know	caused to know

IMPERFECT.

S. 1.	<i>ábodháyámi</i> , I caused to know	<i>ábodhaye</i> , I caused to know	<i>ábodhye</i> , I was caused to know
2.	<i>ábodhayas</i>	<i>ábodhayathás</i>	<i>ábodhyathás</i>
3.	<i>ábodhayat</i>	<i>ábodhayata</i>	<i>ábodhyata</i>
D. 1.	<i>ábodháyáva</i>	<i>ábodháyávahī</i>	<i>ábodháyávahī</i>
2.	<i>ábodháyatām</i>	<i>ábodháyathām</i>	<i>ábodháyethām</i>
3.	<i>ábodháyatām</i>	<i>ábodháyetām</i>	<i>ábodháyetām</i>
P. 1.	<i>ábodháyáma</i>	<i>ábodháyámahi</i>	<i>ábodháyámahi</i>
2.	<i>ábodháyata</i>	<i>ábodháyadhvam</i>	<i>ábodháyadhvam</i>
3.	<i>ábodhayan</i>	<i>ábodhayan</i>	<i>ábodhayan</i>

	Active.	Passive.
	Parasmaipada.	Âtmanepada.
POTENTIAL.		
S. 1.	<i>bodháyeyam</i> , I may <i>bodháyeya</i> , I may cause to know	<i>bodháyéya</i> , I may cause to know be caused to know
2.	<i>bodháyes</i>	<i>bodháyethás</i>
2.	<i>bodháyet</i>	<i>bodháyeta</i>
D. 1.	<i>bodháyeva</i>	<i>bodháyevahi</i>
2.	<i>bodháyetam</i>	<i>bodháyeyáthám</i>
3.	<i>bodháyetám</i>	<i>bodháyeyátám</i>
P. 1.	<i>bodháyema</i>	<i>bodháyemahi</i>
2.	<i>bodháyeta</i>	<i>bodháyedhvam</i>
3.	<i>bodháyeyus</i>	<i>bodháyeran</i>

	IMPERATIVE.	
S. 1.	<i>bodháyáni</i> , may I <i>bodháyai</i> , may I cause to know	<i>bodhyáí</i> , may I be caused to know
2.	<i>bodháya</i>	<i>bodháyasva</i>
	or <i>bodháyatát</i>	
3.	<i>bodháyatu</i>	<i>bodháyatám</i>
	or <i>bodháyatát</i>	
D. 1.	<i>bodháyáva</i>	<i>bodháyávahai</i>
2.	<i>bodháyatám</i>	<i>bodháyethám</i>
3.	<i>bodháyatám</i>	<i>bodháyetám</i>
P. 1.	<i>bodháyáma</i>	<i>bodháyámahai</i>
2.	<i>bodháyata</i>	<i>bodháyadhvam</i>
	or <i>bodháyatát</i>	
3.	<i>bodháyantu</i>	<i>bodháyantám</i>
		<i>bodhyántám</i>

ACTIVE. PERFECT

Parasmaipada.

S. 1.	<i>chakara</i> or <i>chakára</i> , <i>ása</i> , <i>babhúva</i> , I have caused
2.	<i>chakartha</i> , <i>ásitha</i> , <i>babhúvitha</i> [to know
3.	<i>chakára</i> , <i>ása</i> , <i>babhúva</i>
D. 1.	<i>chakriva</i> , <i>ásiva</i> , <i>babhúviva</i>
2. <i>bodhayáñ</i>	<i>chakrathus</i> , <i>ásathus</i> , <i>babhúvathus</i>
3.	<i>chakratus</i> , <i>ásatus</i> , <i>babhúvatus</i>
P. 1.	<i>chakrima</i> , <i>ásima</i> , <i>babhúvima</i>
2.	<i>chakra</i> , <i>ása</i> , <i>babhúva</i>
3.	<i>chakrus</i> , <i>ásus</i> , <i>babhúvus</i>

Ātmanepada.

S. 1.	<i>chakre</i> , <i>ása</i> , <i>babhúva</i> , I have caused to know
2.	<i>chakrishe</i> , <i>ásitha</i> , <i>babhúvitha</i>
3.	<i>chakre</i> , <i>ása</i> , <i>babhúva</i>
D. 1.	<i>chakrivahe</i> , <i>ásiva</i> , <i>babhúviva</i>
2. <i>bodhayáñ</i>	<i>chakráthe</i> , <i>ásathus</i> , <i>babhúvathus</i>
3.	<i>chakráte</i> , <i>ásatus</i> , <i>babhúvatus</i>
P. 1.	<i>chakrimahe</i> , <i>ásima</i> , <i>babhúvima</i>
2.	<i>chakridhve</i> , <i>ása</i> , <i>babhúva</i>
3.	<i>chakrire</i> , <i>ásus</i> , <i>babhúvus</i>

Passive.

S. 1.	<i>chakre</i> , <i>áse</i> , <i>babhúve</i> , I have been caused to
2.	<i>chakrishe</i> , <i>ásishe</i> , <i>babhúvishe</i> [know
3.	<i>chakre</i> , <i>áse</i> , <i>babhúve</i>
D. 1.	<i>chakrivahe</i> , <i>ásivahē</i> , <i>babhúvivahē</i>
2. <i>bodhayáñ</i>	<i>chakráthe</i> , <i>ásathe</i> , <i>babhúváthe</i>
3.	<i>chakráte</i> , <i>ásáte</i> , <i>babhúváte</i>
P. 1.	<i>chakrimahe</i> , <i>ásimahē</i> , <i>babhúvimahē</i>
2.	<i>chakridhve</i> , <i>ásidhve</i> , <i>babhúvidhve</i> or <i>babhúvidhve</i>
3.	<i>chakrire</i> , <i>ásire</i> , <i>babhúvire</i>

PARTICIPLE OF THE PERFECT.

Parasmaipada.	Ātmanepada.	Passive.
<i>bodhayáñchakrīvat</i> , áśīvat or <i>babhúvat</i> , etc., (cf. § 169) hav-	<i>bodhayáñchakrāṇa</i> , áśīvat, or <i>babhúvāt</i> , having caused to	<i>bodhitá</i> , caused to know

Active.

bodhitávānt, having caused to know

Active.		Passive.	
Parasmaipada.	Âtmanepada.	AORIST	
S. 1. <i>ábúbudham</i> , I had caused to know	<i>ábúbudhe</i> , I had caused to know	<i>ábodhayishi</i>	or <i>ábodhishi</i> , I have been caused to know
2. <i>ábúbudhas</i>	<i>ábúbudhathás</i>	<i>ábodhayishthás</i>	<i>ábodhishthás</i>
3. <i>ábúbudhat</i>	<i>ábúbudhata</i>		<i>ábodhi</i>
D. 1. <i>ábúbudháva</i>	<i>ábúbudhávahi</i>	<i>ábodhayishvahi</i>	<i>ábodhishvahi</i>
2. <i>ábúbudhatam</i>	<i>ábúbudhethám</i>	<i>ábodhayisháthám</i>	<i>ábodhisháthám</i>
3. <i>ábúbudhatám</i>	<i>ábúbudhetám</i>	<i>ábodhayishátám</i>	<i>ábodhishátám</i>
P. 1. <i>ábúbudháma</i>	<i>ábúbudhámahi</i>	<i>ábodhayishmahi</i>	<i>ábodhishmahi</i>
2. <i>ábúbudhata</i>	<i>ábúbudhadhvam</i>	<i>ábodhayidhvam</i>	<i>ábodhidhvam</i>
3. <i>ábúbudhan</i>	<i>ábúbudhanta</i>	<i>ábodhayishata</i>	<i>ábodhishata</i>
FUTURE I.			
S. 1. <i>lu, 'i, ri, i, i, i</i> . I shall cause to know	<i>bodhayitáhe</i> , I <i>lu, 'i, ri, i, i, i</i> . or shall cause to etc., like the know	<i>Átmanepada</i>	<i>bodhitáhe</i> , I shall be caused to know
2. <i>bodhayitási</i>	<i>bodhayitáse</i>		<i>bodhitáse</i>
3. <i>bodhayitá</i>	<i>bodhayitá</i>		<i>bodhitá</i>
D. 1. <i>bodhayitásvas</i>	<i>bodhayitásvahe</i>		<i>bodhitásvahe</i>
2. <i>bodhayitásthas</i>	<i>bodhayitásáthe</i>		<i>bodhitásáthe</i>
3. <i>bodhayitárau</i>	<i>bodhayitárau</i>		<i>bodhitárau</i>
P. 1. <i>bodhayitásmas</i>	<i>bodhayitásmahé</i>		<i>bodhitásmahé</i>
2. <i>bodhayitásthá</i>	<i>bodhayitádhvē</i>		<i>bodhitádhvē</i>
3. <i>bodhayitáras</i>	<i>bodhayitáras</i>		<i>bodhitáras</i>
FUTURE II.			
S. 1. <i>bodhayishyámi</i> , I shall cause to know	<i>bodhayishyé</i> , I <i>bodhayishyé</i> , or shall cause to etc., like the know	<i>Átmanepada</i>	<i>bodhitishyé</i> , I shall be caused to know
2. <i>bodhayishyási</i>	<i>bodhayishyáse</i>		<i>bodhitishyáse</i>
3. <i>bodhayishyáti</i>	<i>bodhayishyáti</i>		<i>bodhitishyáti</i>
D. 1. <i>bodhayishyávas</i>	<i>bodhayishyávahé</i>		<i>bodhitishyávahé</i>
2. <i>bodhayishyáthas</i>	<i>bodhayishyáthé</i>		<i>bodhitishyáthé</i>
3. <i>bodhayishyátas</i>	<i>bodhayishyáte</i>		<i>bodhitishyáte</i>
P. 1. <i>bodhayishyámas</i>	<i>bodhayishyámahe</i>		<i>bodhitishyámahe</i>
2. <i>bodhayishyátha</i>	<i>bodhayishyádhvē</i>		<i>bodhitishyádhvē</i>
3. <i>bodhayishyánti</i>	<i>bodhayishyánte</i>		<i>bodhitishyánte</i>
PARTICIPLE OF THE FUTURE.			
<i>bodhayishyánt</i> , what will cause to know	<i>bodhayishyámána</i> , <i>bódhya</i> , <i>bodhanýa</i> , and what will cause	<i>dhanítáni</i> , what is or ought	

Active.

Passive.

Parasmaipada. Âtmanepada.

CONDITIONAL

S. 1.	ábodhayishyam, ábodhayishye, I	ábodhayishye, or ábodhishye, I
I should cause	should cause to	etc., like the
to know	know	Âtmanepada
2. ábodhayishyathás		ábodhishyathás
3. ábodhayishyata		ábodhishyata
D. 1. ábodhayishyáva	ábodhayishyávahí	ábodhishyávahí
2. ábodhayishyatam	ábodhayishyethám	ábodhishyethám
3. ábodhayishyatám	ábodhayishyetám	ábodhishyetám
P. 1. ábodhayishyáma	ábodhayishyámahi	ábodhishyámahi
2. ábodhayishyata	ábodhayishyadhvam	ábodhishyadhvam
3. ábodhayishyantam		ábodhishyanta

PRECATIVE.

S. 1.	bodhyásam, I	bodhayishíyá, I	bodhayishíyá, or bodhishíyá, I
pray, I may	pray, I may cause	etc., like the	I pray, I may be
cause to know	to know	Âtmanepada	caused to know
2. bodhyás	bodhayishíshthás		bodhishíshthás
3. bodhyátt	bodhayishíshthá		bodhishíshthá
D. 1. bodhyásva	bodhayishíváhi		bodhishíváhi
2. bodhyásstam	bodhayishíyásthám		bodhishíyásthám
3. bodhyásstám	bodhayishíyástám		bodhishíyástám
P. 1.	bodhayishímáhi		bodhishímáhi
2. bodhyássta	bodhayishídhvám		bodhishídhvám
	or bodhayishídhvám		
3. bodhyássus	bodhayishíráń		bodhishíráń

ABSOLUTIVE.

bodhayitvá, having caused to know, or
having been caused to know

INFINITIVE. ACTIVE.

bódhayitum, to cause to know.

APPENDIX.

SOME VERBAL FORMS OF THE VEDA.

§ 184. The potential and imperative, which in ordinary Sanskrit are connected only with the present, in the Vedas are formed also from the stems of the perfect and aorist, *e.g.* potential of the perfect वभूयाम्, imperative वभूत् (*cf.* my V.G., § 837); potential of the first form of the aorist भूयाम्, of the second aorist रुहैयम्, from रुह् ‘to ascend;’ of the third aorist शूश्रुयाम्, from श्वि ‘to swell;’ of the sixth aorist यासिषीमहि, from the verb याय् ‘to be exuberant;’ of the seventh aorist तरुषेम्, from the verb तृ ‘to cross’ (*cf.* my V.G. § 861); imperative of the first aorist श्रोतु from श्रु ‘to hear;’ of the third aorist चोचतु from च्च् ‘to speak,’ पूपुरन्तु from पूः ‘to fill;’ of the fourth aorist लोपाणि from स्तु ‘to praise;’ श्रोषन्तु from श्रु ‘to hear;’ of the fifth aorist सनिषन्तु from सन् ‘to obtain;’ of the seventh aorist धुक्षस्त् from दुह् ‘to milk’ (*cf.* *ib.* § 862).

The potential of the second future धर्व्येत् from दह् ‘to burn,’ occurs in Epic poetry, and even in the Panchatantra वर्व्येत् from च्च् ‘to speak.’

In the Veda infinitives may be formed from the stems of the perfect, aorist, and second future, *e.g.* वावृधधै, जेषि, रोहिषै, from the verbs वृध् ‘to increase,’ जि ‘to conquer,’ and रुह् ‘to mount’ (*cf.* my V.G. § 919).

Likewise some participles of the aorist occur, *e.g.* of the first aorist स्थान्त् from स्था ‘to stand,’ गमन्त् from गम् ‘to go;’ of the second aorist वृधन्त् from वृध्; of the third aorist पीयान् (from पायय, causal of पा ‘to drink,’ *cf.* § 137, अपीयस्); of the fourth or seventh aorist हासमान् from हा; of the fifth aorist सनिषन्त् from सन्; of the seventh aorist क्रक्षमाण from क्रष् (*cf.* my V.G. pp. 410, 411, n. 2).

§ 185. Further, the Vedas have a special mood which corresponds to the Greek subjunctive. It is formed:—

1. By inserting अ (or आ before त् and म्) before the personal terminations, which combines with a preceding अ or आ to आ, e.g. present indicative हन्ति *han-ti*, subjunctive हनति *han-a-ti*, indic. बोधति *bodha-ti*, subjunctive बोधाति *bodhā-ti*, for *bodha-a-ti*.

2. By changing optionally the final ए of the terminations to ऐ *ai*, e.g. pres. indic. यजते *yajate*, subj. यजातै *yajātai*.

3. By using in the second conjugation generally the strong form (*cf.* §§ 82, 83), e.g. pres. indic. धुक्ते (for *duh + se*), subj. दोहसे *doh-a-se* (§ 83, II. A. 1), indic. युक्ते (for *yuñj + te*), subj. युनजते *yunaj-a-te* (§ 83, II. A. 4).

4. In the imperfect and the aorist the augment is rejected, e.g. imperfect. indic. अभरत् *abharat*, subj. भरात् *bharāt* (for *bhara-a-t*), indic. अगच्छन् *agachchhan*, subj. गच्छान् *gachchhán*, अजङ्गन् *ajāngan* (frequentative of गम्, for अजंगम् + त् *ajāngam + t*), subj. जङ्गमत् *jañgam-a-t*, first aorist indic. अभूत् *abhūt*, subj. भुवत् *bhuv-a-t* (*cf.* § 115, 3), third aorist indic. अवर्तत्, subj. वर्तात् (for *vavarta-a-t*), fifth aorist indic. आवीत् *āvit* (contracted from आविषीत् *āvishīt*, § 139, which stands for original आविष् + त् *āvish + t*, without the insertion of the auxiliary ई), subj. अविषत् *avish-a-t*.

5. Further, the subjunctive of the aorist has often the personal terminations of the present (*cf.* the Greek subjunctive), e.g. third aorist indic. अवोचत् *avochat*, subj. बोचति *vochati* (*cf.* my V.G. § 860).

A subjunctive of the perfect is formed from वृद्ध् and irregularly from पृच्, viz. वावृधन्ते, पपृचासि (*cf.* my V.G. § 837, and Rig-Veda I. 141, 11).

§ 186. Lastly, the Vedas show also a past-perfect, formed from the perfect by substituting instead of its personal terminations those of the imperfect, and sometimes by adding the temporal augment, e.g. from the third pers. plural of the perfect अत्. पैचिरे, past-perfect अपैचिरन् (Atharva-Veda V. 18, 11), from the

verb पच् 'to cook;' third pers. sing. perfect Par. आनर्ष, past-perfect आनर्षत् (Taittir. Ar. 2, 9, Nirukt. II. 11), from the verb चृष्; from the second pers. sing. perf. अत्. सुषुप्तिष्ठि, past-perf. सुषुप्त्यास् (Pâraskara in Z.D.M.G. [Journal of the German Oriental Society] VII. 533, 37).

PRIMITIVE NOUNS.

§ 187. A great number of nouns, substantives as well as adjectives, are derived immediately from the crude form of the verb. These nouns are called primitive nouns. The affixes, by which they are formed, have been treated of and enumerated in alphabetical order in my V.G. §§ 250-425.

The crude form of the verb sometimes is left unchanged, e.g. वृज् + अन् *vrij* + *ana* makes वृजन् *vrijana*; sometimes it undergoes changes analogous to those which occur in the conjugational forms. Final इ *i* and ई *ī* become ए *e* before consonants, and इय् *iy*, आय् *āy* before vowels, e.g. नी + तृ *nī* + *tri*, नेतृ *netri*; भी + अस् *bhī* + *asa*, भियस् *bhiyasa*; जि + अ *ji* + *a*, जय् *jaya*; नी + अक् *nī* + *aka*, नायक् *nāyaka*. Final उ *u* and ऊ *ū* in the same way become ओ *o*, उव् *uv*, आव् *av*, and आव् *āv*; final चृ *ri* and चृ॒ *ri* become अर् *ar*, आर् *ār*, and र् *r*, and चृ॒ *ri* besides इर् *ir*, ईर् *īr*, उर् *ur*, and ऊर् *ūr*; final ए *e*, ऐ *ai*, and ओ *o*, become आ *ā*, after which as well as after an original आ *ā*, य् *y* is often inserted, e.g. दा *dā*, or दो *do* + अ *a*, make दाय् *dā-y-a*. Penultimate इ *i* followed by a single radical consonant is often changed to ए *e*, उ *u* to ओ *o*, चृ॒ *ri* to अर् *ar* (guṇa), e.g. वृध् + अक् *budh* + *aka*, makes बोधक् *bodhaka*; वृध् *vridh*, वर्धक् *vardhaka*. Penultimate अ *a* before a single radical consonant is often lengthened, e.g. ज्वल् + अ *jval* + *a*, makes ज्वाल् *jvál-a*.

On the other hand, many verbs, as in the conjugational derivations, are weakened by changing य् *ya* to इ *i*, व् *va* to उ *u*, र् *ra* to चृ॒ *ri*, and by rejecting final or penultimate nasals, e.g. वच् + य्

makes उक्थ, प्रच्छ + आ *prachh + a*, पृच्छा *prichchhā*; गम + ति *gam + ti*, गति *gati*; स्रंस + ति *sraṁs + ti*, स्रस्ति *srasti*.

Many verbs insert the vowel इ *i* before the affixes which begin with a consonant, except य *y*, व *v*, nasals, or स *s*. When the affixes are subjoined immediately to the base, the final consonants of the verbs and the initial of the affixes are modified in general according to the rules given in §§ 94-102. For further details see my V.G. § 54 sqq. and § 363 sqq.

SECTION IV COMBINATION AND COMPOSITION OF VERBAL DERIVATIVES WITH PREPOSITIONS AND SIMILAR WORDS.

§ 188. All the verbal forms and derivatives which are formed according to the rules laid down in §§ 64-187, may be combined and compounded with the prepositions and similar words, which will be specified in §§ 189 and 190.

A single preposition or similar word preceding a present, imperfect, imperative, potential, reduplicated perfect, aorist, second future, conditional, or precative, in general is not compounded with the verbal form, e.g. प्रभवति. But in some exceptional cases, for instance when the verb stands in an accessory sentence commencing with a relative pronoun, and when preceded by more than one preposition or similar word in the Veda (Sch. Pāṇini, II. 1, 4), these tenses are compounded with the preceding preposition or prepositions or similar words, e.g. यः प्रभवति *yáḥ* (relative pronoun) *prabhávati*, समुद्भवति *saṁudbhavati* (where *saṁ* and *ud* are prepositions).

The periphrastic perfect, the first future, the participles, and all the other verbal derivatives must be compounded with the preceding prepositions or similar words, e.g. periphrastic perfect प्रभवयाम् (आस, etc.) *prabhavayám* (*āsa*), first future प्रभवितास्मि *prabhavitásmi*, etc., participle present प्रभवन् *prabhávant*, participle of the passive perfect प्रभूत *prábhúta*, a primitive noun (§ 187), e.g. प्रभूति *prábhúti*.

§ 189. The prepositions which may be combined or compounded with the verbal forms and derivatives, are:—

अति, 'beyond.'	दुस, 'ill.'
अधि, 'above,' 'over.'	नि, 'into,' 'downwards.'
अनु, 'after.'	निस, 'out,' 'without.'
अप, 'off.'	परा, 'away,' 'back.'
अपि, 'upon.'	परि, 'around.'
अभि, 'towards.'	प्र, 'before.'
अव, 'down.'	प्रति, (opposite) 'to,' 'back.'
आ, 'near to.'	वि, 'apart.'
उद्, 'up.'	सम, 'together.'
उप, 'below.'	सु, 'well.'

As prepositions अद्यस, 'thus,' अन्तर्, 'between,' अस्तम्, 'down,' तिरस्, 'across,' 'under,' अत्, 'belief,' अच्छ, 'to,' and some others (cf. my V.G. § 241) are prefixed to some verbs.

Observ. 1. The verbs स्था, 'to stand,' स्थम् 'to stop,' and in the Veda स्तन्त्र, 'to ascend,' reject their स्, when preceded immediately by the preposition उद्, e.g. उत्थास्थति, second future (although not compounded, § 188), उत्थात् (compounded with the primitive noun स्थात्), but उदस्थात्, first aorist.

2. The prepositions प्र, परा, and परि, when prefixed to the verb अय्, 'to go,' change their र् to ल्, e.g. स्त्रायति, पर्लायति. In निस् (निः), which, according to § 28, must change its final : (for the original स्) to र्, the change to ल् is optional, निरय् *nir-aya* or निलय् *nil-ay-a*, a primitive noun.

3. The prepositions अधि, अपि, and अव sometimes reject the initial, e.g. पिधान (for *apidhána*), a primitive noun, प्रवैरित *prava* (for *ava*)-ैरिता, 'thrown' (Lass. Anth. Sansc. ed. Gildemeister, p. 115).

4. The verbs कृ, 'to make,' कृत्, 'to throw,' and तुम्, 'to hurt,' when preceded by the prepositions अप, उप, परि, प्रति, or सम्,

generally insert स्, which, in analogy with § 17, must become ष् after परि and प्रति, e.g. संस्करोति, परिष्करोति.

5. Before some nouns the finals of the prepositions are lengthened, e.g. अतिःसार becomes अतीसार (*cf.* my V.G. p. 142.)

§ 190. The verbs अस्, 'to be,' भू, 'to become' and 'to be,' and कृ, 'to make,' may be combined or compounded after the rules given in § 188:

I. With every noun, e.g. वधू, 'a wife,' वधू करोति, 'he makes somebody a wife' (not compounded), यो (pronoun relative) वधू-करोति (compounded) वधूक्ति (compounded).

A final अ or आ of the prefixed noun is changed to ई, final इ and उ are lengthened, and final च्च is changed to री, e.g. शुक्ल, 'white,' शुक्ली भू; शुचि, 'pure,' शुची भू; मृदु, 'soft,' मृदू भू; मातृ, 'mother,' मात्री भू.

All other nouns are modified according to the phonetic rules given in §§ 19-36; if ending in consonants, they take the form which they have before the termination of the locative plur., e.g. न्यक्त् loc. plur. न्यक्तु nyak-shu, makes न्यक्त् nyak kṛi, 'to insult.' If this form ends in a vowel the preceding rule is applied, for instance, भस्मन् loc. plur. भस्मसु bhasma-su changes the final a to i, and makes भस्मी कृ, 'to reduce to ashes' (*cf.* § 193, 2).

II. With some words imitating sounds, e.g. पट्ट, 'the sound of a flapping elephant's ear.' These words are repeated and आ is substituted for the final अत्, e.g. पट्पटा करोति, पट्पटाकृत.

III. With other words, some of which are used with कृ only (*cf.* my V.G. §§ 244, 245).

CHAPTER II.—THE NOUN.

SECTION I. CRUDE FORMS OF THE NOUNS.

§ 191. The nouns are either derived immediately from verbs (primitive nouns, § 187), or from nouns (secondary nouns, §§ 193, 194); they are simple, or compound; they differ in gender, being masculines, feminines, or neuters.

§ 192. I. For the PRIMITIVE NOUNS see § 187.

II. SECONDARY NOUNS.

§ 193. The secondary nouns are derived from primitive, secondary, or compound nouns of the three genders by means of many affixes. The secondary affixes have been enumerated and their application has been shown in my V.G. §§ 426-617.

1. They are subjoined immediately to nouns ending in vowels. Before affixes which begin with a vowel, diphthong, or य् *y*, final अ *a*, आ *ā*, इ *i*, and ई *ī* are rejected, e.g. अङ्कुर + इत makes अङ्कुरित. Final उ and ऊ are changed to अव्, e.g. अृतु + य अृतव्य. Final च्छ is changed to र्, e.g. पितृ + य पित्र्य. Final ऐ to आय्, ओ to आव्, and ओ to आव्.

2. Nouns ending in consonants generally attach the secondary affix to the form which they have before the termination of the locative of the plural, e.g. राजन् 'king,' of which the plural locative is राजसु, makes with the secondary affix त्व, राजत्व 'the condition of a king, sovereignty.' For the phonetic changes of final and initial consonants see §§ 19 and 25-36. Final र् or स् of a crude form must be treated as if they were Visarga (:) and changed according to §§ 25-28.

Exceptions:—

1. Nouns ending in अञ्ज and the participles of the reduplicated perfect Parasmaipada substitute before affixes beginning with vowels, diphthongs, or य्, the form which they have before the termination of the instrumental of the singular, *e.g.* प्राञ्ज + ईन = प्राचीन (instrum. sing. प्राचा *prách-á*), प्रत्यञ्ज + ईन = प्रतीचीन (instrum. sing. प्रतीचा *pratích-á*).

2. मह्, before surd letters (§ 12) मत्, is substituted for the singular of the pronoun of the first person; अस्मह्, before surd letters अस्मत्, for the dual and plural; त्वह्, before surd letters त्वत्, for the singular of the pronoun of the second person; युम्ह्, before surd letters युम्त्, for the dual and plural; *e.g.* with ईय, मदीय 'mine,' अस्मदीय 'our' (dual and plural, 'of two and more'), त्वदीय 'thine,' युम्हदीय 'your' (dual and plural).

3. Final त् and स् are left unchanged (contrary to § 33 and § 28, Exc.) before the secondary affixes वन्, विन्, and वल्, *e.g.* विद्युत् + वन् विद्युत्वन्, तेजस् + विन् तेजस्विन्.—Final इस् and उस् change their स् to ष् before the affixes मन्, *e.g.* ज्योतिस् + मन् = ज्योतिष्मन्.

4. The change of final क्, ट्, त्, and प् to the homogeneous nasal before secondary affixes beginning with a nasal, is already mentioned (§ 33), *e.g.* त्वच् with the affix मय becomes त्वङ्मय (for त्वक् + मय, the locative plural being *tvak-shu*, *cf.* § 193, 2).

§ 194. In the greatest part of the secondary nouns the vowel of the first syllable is changed, *viz.*, अ a to आ á; इ i, ई ī, and ए e to ऐ ai; उ u, ऊ ū, and ओ o to औ au; ऋ ri to आर ár (Vriddhi, *cf.* p. 38, note) *e.g.* शिव + अ becomes शैव (*cf.* § 193, 1), पृथिवी + अ पार्थिव (*cf.* § 193, 1).

If the first syllable contains a य् or व्, deduced from an original इ, ई, उ or ऊ, य् is changed to ईय्, and व् to औव्, *e.g.* असन (from विअसन, according to § 22), with secondary अ, makes वैयसन, त्वञ्च (from सुअञ्च, § 22) सौवञ्च.

Some other words follow this analogy, though their य् and व्

are of different origin, *e.g.* द्वार 'the door,' with secondary इक becomes दौवारिक.

Some compound nouns change in this manner the first vowel of their second member, others the first syllables of both members. For these and other irregularities *cf.* my V.G. § 588.

III. COMPOUND WORDS.

§ 195. The compound words may be divided into two general categories. The first comprises derivatives from verbs, which are combined with prepositions or nouns signifying the object of the action, or restricting or determining in any other manner the action or condition which the verb expresses, *e.g.* प्रभु 'strong,' from the verb भू 'to be,' with the preposition प्र 'before,' शत्रुघ्न 'a slayer of enemies,' from शत्रु 'enemy,' and हन् 'to kill, to slay.' Most of the nominal forms which are used as second members in this class of compounds, do not occur separately, thus neither भु nor घ्न exist as simple words.

§ 196. The second class comprises the compounds, the elements of which, with very few exceptions, occur also as simple words, and retain in their composition, or originally retained, the significance which they have when used singly, *e.g.* देव 'god' + पुत्र 'son,' देवपुत्र 'a son of a god.'

The words forming compounds of this category are either nouns, *viz.*, substantives, adjectives, participles, numerals, pronouns, or indeclinables, *viz.*, prepositions, absolutives, infinitives, particles, and sometimes even verbal forms.

These compounds, except those of the copulative or Dvandva-class (§ 197), which may comprise two, three, and more component parts, consist of two members, each of which again may comprise two members. Thus अनेकयजमानप्रदत्तसूक्ष्मवस्त्रविक्रयवशात् is a compound belonging to the second species of the second class, the Tatpurusha *κατ'* ἐξοχήν (§ 204), the first member of which comprises the words from अनेक up to विक्रय,

and the second member of which is वशात् 'by way of.' The first member is also a compound of the same species, having as its first part the words from अनेक up to वस्त्र, and as its second विक्रय, 'the selling' of that which the first member implies. The latter is a compound of the first species of the second class, *i.e.*, a Karmadhâraya compound (§ 201), consisting of अनेकयजमानप्रदत्त and सूक्ष्मवस्त्र. This second member is a compound of the same species, has as its former member सूक्ष्म 'fine,' and as its second वस्त्र 'cloth,' and signifies 'fine clothes.' The first member, अनेकयजमानप्रदत्त, is again a compound of the second species of the second or Tatpurusha-class, consisting of the members अनेकयजमान and प्रदत्त; the latter is the perfect participle of the passive voice of दा with the preposition प्र meaning 'given.' The first member is a compound of the first species of the second class, having as first member अनेक, and as second member यजमान 'an employer of priests for sacrifices,' or 'a sacrificer.' अनेक finally is also a compound of this species formed by the negative अन् and एक 'one,' and signifying 'many.' The whole compound signifies 'by way of selling (of) the fine clothes given (to him) by many sacrificers.'

Almost all nouns, when used as first members of a compound, take the crude form. The nouns ending in consonants take that which they have before the termination of the locative of the plural (*cf.* § 193, 2), *e.g.* राजन् 'king' compounded with पुत्र 'son,' makes राजपुत्र (locative plural राजसु *rāja-su*). The pronouns of the first and second person substitute the forms मह्, अस्मह्, त्वह्, द्युम्भह्, in the same signification and manner as in § 193, Exc. 2, *e.g.* मत्पुत्र 'my son,' अस्मत्पुत्र 'our son.' For the phonetic changes *cf.* §§ 19-36.

For न 'not,' which can be used as first member only, अन् is substituted before vowels and अ before consonants, *e.g.* कृत 'right,' अनृत 'not right,' पुत्र 'son,' अपुत्र 'not having a son,' 'childless.'

कु, कट् (particularly before vowels), कव, and का, derived from the interrogative pronoun, are prefixed to nouns in the signification of 'bad,' e.g. कुपुच्, 'a bad son.'

For सह, 'with,' and समान्, 'equal,' forming the first part of a compound, स is commonly substituted, e.g. सपुच्, 'being with sons.'

Final vowels of the first member are sometimes lengthened, e.g. मणि॑ कर्ण makes मणी॒ कर्ण. Sometimes they are shortened.

Some nouns ending in consonants, when used as second members, subjoin आ, e.g. अप्, 'water,' अप्; ऋच्, 'a verse,' ऋच्.

This category of compounds comprises three classes.

FIRST CLASS: COPULATIVE COMPOUNDS (called द्वन्द्व).

§ 197. Compounds of this class consist of nouns which, if not compounded, would be copulated by a particle signifying 'and,' e.g. 'Bhîshma, Arjuna, and Yudishthîra,' may form a compound भीमार्जुनयुधिष्ठिर्.

They take generally the terminations of the dual, if there are two objects; of the plural, if there are more than two, e.g. 'Bhîshma and Arjuna,' भीमार्जुनौ, nominative dual; 'Bhîshma, Arjuna, and Yudishthîra,' भीमार्जुनयुधिष्ठिरास्, nominative plural; 'the Kshatriyas and the Vaiçyas' (names of two Hindu castes), ऋच्रियैश्यास्, plur. nom. In this case the compound has the gender of its last part.

But a compound of this class may also become a singular of the neuter gender, e.g. पाणि, 'hand,' and पाद्, 'foot,' पाणिपादम्, 'hand and foot,' nominative singular.

Observ. 1. Crude forms ending in च्, when followed by another crude form ending in च्, or by पुच्, change their final च् to आ e.g. पितृ, 'father,' before मातृ, 'mother' or पुच्, पितामातृ, पितापुच्.

2. Crude forms ending in च्, छ्, ज्, झ्, ट्, ष्, or ह्, when forming the last member, and the compound being a neuter singular, subjoin आ, e.g. वाक्॑ त्वच् makes वाक्त्वचम्, nominative singular.

Sometimes आ is subjoined also to other final consonants, and

even when the compound takes the terminations of the dual or plural.

रात्रि, fem. 'night,' being the last member, substitutes रात्रि and the compound becomes masculine, *e.g.* अहररात्रि, with irregular change of the final syllable of the first member, makes अहोरात्रि, masc. (but also neuter, *cf.* the Sanskrit Dictionary published in St. Petersburgh, *s.v.*), 'day and night.'

SECOND CLASS: DETERMINATIVE COMPOUNDS (called तत्पुरुष).

§ 198. Compounds of this class consist of two members, the first of which restricts or determines the signification of the second.

The compound generally takes the gender of the second part.

§ 199. When the determinative (*i.e.* the first) member is used in the sense of an apposition, expressed by a substantive or adjective or adverb or particle, we shall call the compound an appositional compound; *e.g.* राजर्षि, compounded of राजन्, 'king,' and ऋषि, 'a saint,' signifies 'a saint belonging to the order of the kings;' देवर्षि, compounded of देव, 'a god,' and ऋषि, 'a saint,' signifies 'a saint belonging to the order of the gods;' नीलोत्पल, compounded of नील, 'blue,' and उत्पल, 'lotus,' 'blue lotus;' ईषत्पिङ्गल, 'a little (ईषत्) brown (पिङ्गल),' सुष्ठात, 'well (सु) done (ष्ठत्).'

When the determinative member is used in the sense of a case, governed by the second member, we shall call the compound an inflectional compound, *e.g.* राजपुरुष, compounded of राजन्, 'a king,' and पुरुष, 'a man,' properly 'the king's man,' 'a watchman.'

§ 200. The terminations of some crude forms, when forming the second member, are changed. Thus, सखि, 'a friend,' becomes इसखि; गो, 'a cow,' by adding अ, इगव; नौ, 'a ship,' in the same way इनाव; अनस्, 'a cart,' इअनस्; राजन् rejects its final न (*cf.* my V.G. § 639).

SPECIAL RULES FOR THE FIRST SPECIES, OR THE APPPOSITIONAL COMPOUNDS (called कर्मधारय).

§ 201. When the determinative word signifies 'good' or 'bad,' it is put as the second member (contrary to § 198), e.g. भरत, 'one belonging to the family of the Bharatas,' and श्रेष्ठ, 'best,' becomes भरतश्रेष्ठ, 'the best Bharata'; राजन्, 'king,' and अधम, 'meanest,' राजाधम, 'a very mean king.'

Compounds of this species may also consist of words which express actions immediately succeeding one another, e.g. स्नात-सुलिप्त, 'first bathed (स्नात) and then anointed (सुलिप्त)'

They are also formed to express comparison, e.g. घनश्याम 'as black (श्याम) as a cloud (घन).'

If the comparison of two objects is declared to hold good in every point, and one object is said to be in every respect similar to another, the word denoting the object, with which the other is compared, is placed last, e.g. पुरुषव्याघ्र, 'a man (पुरुष) (in every respect similar to) a tiger (व्याघ्र).' We may call this kind of compounds: *Compositio Numeri. 1. 4. 1. comparativa.*

§ 202. For महत्, 'great,' being the first member, is substituted महा, e.g. महाराज, 'a great king.'

NUMERAL COMPOUNDS (called द्विगु).

§ 203. The compounds, in which the determinative word is a numeral, form a subdivision of this species. Any numeral, except एक, 'one,' may be its first member. These compounds take in general the terminations of the neuter singular, or of the singular of the feminine in ई, e.g. चतुर् 'four,' and चुग 'age,' चतुर्युग्म, nominative sing. neuter, 'the four ages,' पञ्चन् 'five,' and तीर्थ 'a place of pilgrimage,' पञ्चतीर्थी nom. sing. fem., 'the five principal places of pilgrimage' (called Prayâga, Naimisha, etc.). Or they are used as adjectives signifying 'having the value, measure, weight, etc., of,' e.g. पञ्चन् 'five,' and कपाल 'cup' = पञ्चकपाल (adjective, crude form) 'measured by five cups.'

When the compound becomes a substantive of the neuter gender, or an adjective, final आ, ई, and ऊ of the last component are shortened, e.g. द्वि॒‘two’ + खारी॒‘a measure of grain’ = द्विखारि॒. गो॒‘cow,’ being second member, becomes गु॒, e.g. द्विगु॒, adj. ‘of the value of two cows.’

SPECIAL RULES FOR THE SECOND SPECIES OR INFLECTIONAL COMPOUNDS (called तत्त्वुल्प *kat'* *εξοχήν*).

§ 204. Words in the sense of the genitive case may be compounded with almost any other word as governing member, e.g. देवपुत्र॒, ‘a son (पुत्र॒) of a god (देव॒).’

Compounds, the first part of which stands in the sense of another case, seldom occur. For the instances, in which words in such relations may be compounded, see my V.G. §§ 652, 653. Thus the first member has the sense of an accusative in आमप्राप्त॒, ‘one who has reached (प्राप्त॒) a village (आम॒),’ of an instrumental in धान्यार्थ॒, ‘wealth (अर्थ॒) by grain (धान्य॒),’ of a dative in चूपदार॒, ‘timber (दार॒) for a stake (चूप॒),’ of an ablative in स्वर्गपतित॒ ‘fallen (पतित॒) from heaven (स्वर्ग॒),’ of a locative in खालीपङ्क॒, ‘boiled (पङ्क॒) in a pot (खाली॒).’

§ 205. This class includes also some compounds, the first member of which governs the second, and is

1. A preposition, e.g. अतिराज॒ ‘surpassing (अति॒, properly ‘beyond’) the king’ (cf. § 200).
2. A participle, e.g. भरद्वसु॒, ‘bringing (भरन्त्, cf. § 168; 193, 2) wealth (वसु॒).’

Compounds of the latter kind are used in the Veda only.

The compounds of both kinds become adjectives, which shorten a final आ, ई, ऊ, of the last component as in § 203.

THIRD CLASS: RELATIVE COMPOUNDS (called वज्ज्वीहि॒).

§ 206. A determinative compound may be used as the attribute of a substantive and consequently become an adjective, e.g. the

Karmadhâraya-compound महाबाहू, 'a great (महा, cf. § 202) arm (बाहू),' may immediately be used also as the attribute, e.g. of a mighty king in the sense of 'great-arm-ed,' 'having a great arm;' पीताम्बर, also a Karmadhâraya, 'a yellow (पीत) cloth (अम्बर),' as the attribute, e.g. of Çiva, 'yellow-cloth-ed;' the Tatpurusha-compound स्त्रीप्रमाण, 'authority (प्रमाण) of a wife (स्त्री),' as the attribute, e.g. of a doctrine 'wife-witness-ed,' 'a doctrine whose authority is a wife.'

§ 207. The change of a determinative compound to a relative one is generally indicated only by the accent being displaced (for which cf. my V.G. §§ 673-677) and the word being changed from a substantive to an adjective, e.g. स्त्रीप्रमाण (§ 206), being as Tatpurusha a neuter, becomes as Bahuvrîhi an adjective.

When the latter change take place, the shortening of final आ, ई, and ऊ of the last component and the changing of final गो, 'cow,' to गु takes place as in § 203, e.g. दीर्घजङ्घा, fem. Karmadhâraya, 'a long leg,' becomes as Bahuvrîhi दीर्घजङ्घ ('long-legg-ed'), 'having a long leg.' But many words necessarily or optionally add the affix क, which is generally employed for the formation of adjectives. Thus nearly all the compounds ending in ङ्घ must add it, e.g. ख्यातभर्तृ, 'a renowned husband' (Karmadhâraya), as relative compound (Bahuvrîhi) makes ख्यातभर्तृक, 'having a renowned husband.' But सुरूपमाला, 'a beautiful garland' (Karmadhlâraya), may become either सुरूपमाल or सुरूपमालक, 'having a beautiful garland.'

Some compounds of this class change the termination of the second members. Thus we have:—

ॐ अक्ष instead of अक्षि	'the eye.'	ॐ काकुद् instead of काकुद्	'the
ॐ अश्रु	,,	ॐ अश्रि	'an edge,'
			palate.'
		ॐ कुक्ष	,,
			ॐ कुक्षि 'the belly.'
ॐ ईर्मन्	,,	ॐ ईर्म्	'a wound.'
		ॐ गन्धि	,,
			गन्ध 'smell.'
ॐ ककुद्	,,	ॐ ककुद्	'a sum-
			mit.'
		ॐ चतुर	,,
			चतुर् 'four.'
		ॐ जम्भन्	,,
			जम्भ 'a tooth.'

१ ज्ञु	instead of जानु 'the knee.'	१ पद्	and	१ पाद्	instead of पाद् 'a foot.'
१ दन्त्	" " दन्त् 'a tooth.'	१ पाद्			
१ दिव्	" " दिवन् 'the day.'	१ प्रजस्	instead of प्रजा 'progeny.'		
१ धन्वन्	" " धनुस् 'a bow.'	१ मूर्ध	" "	१ मूर्धन्	'the head.'
१ धर्मन्	" " धर्म 'law.'	१ मेर्धस्	" "	१ मेर्धा	'under-
१ नस्	" " नासिका 'the				standing.'
	nose.'	१ सक्ष	" "	१ सक्षिथ	'the thigh.'
१ नाभ	" " नाभि 'the navel.'	१ हृल	" "	१ हृलि	'a furrow.'
१ नेत्र	" " नेतृ 'a guide.'	१ हृद	" "	१ हृदय	'the heart.'

The first member also sometimes takes a form differing from that which it would have when belonging to a determinative compound, *e.g.* 'a fifth consort' (Karmadhāraya) would be पञ्चम-भार्या, but 'having a fifth wife' (Bahuvrīhi), पञ्चमीभार्य with the sign of the feminine (§ 261) added to the first member. The feminine termination is subjoined to the first member also in some other instances, *cf.* my V.G. § 667.

For महन्, 'great,' being the first member, is substituted महा, as in § 202.

APPENDIX

§ 208. In order to express the continual repetition of an action, or the continual recurrence of the same object, the word signifying it is doubled and thus forms a compound, the second part of which loses its accent, *e.g.* पचति, 'he cooks,' पचतिपचति, 'he cooks continually;' यामः, 'a village,' यामोयामः (§ 28, Exc. 1), 'one village after the other.'

पर् and अन्य, 'another,' are repeated and form compounds in a similar manner, signifying 'one another.' But then the first member is put in the nominative singular masculine (§ 222, 1), *e.g.* परत्स्यर (at the same time without changing the original स to Visarga :), अन्योन्य (§ 28, Exc. 1, and § 23). इत्वर, 'another,' doubles the crude form इतरेतर (§ 21, 1).

The particle इव, 'like,' is compounded with the preceding word, e.g. राजा॒इव (§ 7) राजेव (§ 21, 1), 'like a king.'

IV. GENDER. FORMATION OF FEMININES AND NEUTERS.

§ 209. The crude forms ending in अ *a* are of masculine or neuter gender.

Masculines are all, with few exceptions, the primitive abstract nouns formed by the affix अ *a*, e.g. जय *jaya*, 'victory,' from जि *ji*, 'to conquer.'

Neuters are the primitive nouns formed by the affix अन *ana*, e.g. वचन *vachana*, 'speech,' from वच् *vach*, 'to speak.' Those abstract nouns only, which are derived from verbs formed by the affix अय *aya*, become feminines by lengthening the final अ *a*, e.g. भावना *bhávaná*, from भावय *bhávaya*, causal of भू *bhú*.

Neuters are further the collective and abstract nouns formed by secondary अ *a*. Those formed by the secondary affix य *ya* may be of the neuter or feminine gender. In the latter case they take the termination ई॒*i* (§ 210), before which अ *ya*, when preceded by a consonant, is rejected, e.g. मै॒अ॒ *maitrya*, 'friendship,' neut., or मै॒त्री॒ *maitrī*, fem.

Most crude forms ending in आ *a* are feminines. Very few are substantives of the masculine gender, but some are adjectives of the masculine and feminine gender.

Crude forms of substantives ending in ई॒*i* are of the masculine and feminine, very few of the neuter gender.

The words in ई॒*i* are, like those in आ *a*, mostly feminines; very few are substantives of the masculine gender, but some are adjectives of the masculine and feminine gender.

Those in उ॒*u* mostly are masculines.

Those in ऊ॒*u* are nearly all feminines; some few masculines.

Substantives in ऋ॒*ri* are mostly masculines, some are feminines, very few neuters.

रै *rai*, 'wealth,' the only substantive in ऐ *ai*, is masculine; द्यो *dyo*, 'heaven,' fem.; गो *go*, 'ox, cow,' masc. and fem.; ग्लौ *glau*, 'moon,' masculine; नौ *nau*, 'ship,' feminine.

The substantives ending in अन् *an* are masculines; those in मन् *man* mostly neuters. Of the latter gender is also the greatest part of those in अस् *as*, इस् *is*, and उस् *us*. The substantives ending in other consonants, the number of which is very small, are mostly feminines; some also masculines or neuters (cf. my V.G. § 707 sqq.)

Compound substantives have, with few exceptions, the gender of their last member.

§ 210. Substantives or adjectives of feminine gender, when derived from masculines ending in अ *a*, lengthen this vowel or substitute ई *i* for it, e.g. गत *gata*, masc. and neuter, 'gone,' गता, *gatā*, fem., देव *deva*, masc., 'a god,' देवी *devī*, fem., 'a goddess.'

Masculines in ई *i* generally have no special form for the feminine. Some however lengthen their final, e.g. सखि *sakhi*, masc., 'a friend,' सखी *sakhi*, fem., 'a female friend.'

Masculines ending in उ *u* likewise modify very seldom their crude form, when becoming feminines, but some may optionally subjoin ई *i*, before which उ *u* is changed to ऊ *v*, e.g. लघु *laghu*, masc. and neut., 'light,' in the fem. either unchanged or लघ्वी *laghvī*. Some lengthen their final, e.g. पङ्गु *paṅgu*, masc. and neut., 'lame,' fem. पङ्गू *paṅgū*.

The affix ई is added also to the remaining crude forms, which are changed when expressing the feminine gender, viz. :—

1. To many of those ending in रै *ri*, which must be changed to ई *r*, e.g. दात्रै *dātri*, 'one who gives,' fem. दात्री *dātrī*.
2. To the words ending in अन्न *anñch*, the present and future participles in अन् *ant* and अत् *at* (§ 168), the nouns in मन् *mant*, वन् *vant*, यन् *yant*, and न् *n*, the participles of the reduplicated perfect (§ 169) and the second comparative (§ 243).

These words subjoin the affix ई॒ ि to that form which they have before the termination of the instrumental singular, *e.g.*

प्रत्यक्ष् 'following,'	instrum. sing.	प्रतीचा,	fem.	प्रतीची
<i>pratyakṣh</i>		<i>pratīcā</i>		<i>pratīcī</i>
चिन्वत् 'arranging,'	„	चिन्वता,	„	चिन्वती
<i>chinvant</i>		<i>chinvatā</i>		<i>chinvatī</i>
पिप्रत् 'filling,'	„	पिप्रता,	„	पिप्रती
<i>piprat</i>		<i>pipratā</i>		<i>pipratī</i>
अग्निमत् 'having fire,'	„	अग्निमता,	„	अग्निमती
<i>agnimat</i>		<i>agnimatā</i>		<i>agnimatī</i>
कियत् 'how great,'	„	कियता,	„	कियती
<i>kuyant</i>		<i>kiyatā</i>		<i>kiyati</i>
राजन् 'king,'	„	राजा,	„	राजी
<i>rājan</i>		<i>rājā</i>		<i>rājī</i>
Participle of the re-				
duplicated perfect				
of रुद् 'having				
wept' (§ 169),	„	रुरुदुषा,	„	रुरुदुषी
<i>yaviyamās</i>		<i>ruruduṣā</i>		<i>ruruduṣī</i>
यवीयंस् (comparative				
of युवन् 'young'),	„	यवीयसा,	„	यवीयसी
<i>yuvan</i>		<i>yaviyasā</i>		<i>yaviyasi</i>

Exceptions :—

1. The present participles of the first conjugation, except those of the sixth conjugational class, retain the penultimate न् *n*, *e.g.* बोधन् *bodhant*, fem. बोधन्ती *bodhantī*. The verbs of the sixth conjugational class and those of the second conjugational class ending in आ *ā*, and the future participles of the active may optionally retain it, *e.g.* तुदन् *tudant* (from तुद् *tud*, I. 6), fem. तुदेती *tudatī* or तुदन्ती *tudantī*, यान् *yánt* (from या *yá*, II. 2, 'to go'), fem. याती *yáti* or यान्ती *yántī*, नेष्यन् *neshyant* (from नी *nī*, 'to lead'), fem. नेष्यती *neshyatī* or नेष्यन्ती

2. Many words ending in न् change final न् *n* to र् *r*, *e.g.* पीवन् *pīvan*, fem. पीवरी *pīvari*.

§ 210 b. The crude form of the neuter accords with that of the masculine; only, when the masculines end in a long vowel, the vowel is shortened, and a final ए *e*, or ऐ *ai*, becomes इ *i*; a final ओ *o*, or औ *au*, उ *u*, e.g. सोमपा *somapā*, masc. and fem., 'one who drinks the Soma juice,' becomes in the neuter सोमप *somapā*; ग्रामणी *grámaṇī*, masc. and fem., ग्रामणि *grámaṇi*, neuter; खलपू *khalapū*, masc. and fem., खलपु *khalapu*, neuter; बहरै *bahurai*, masc. and fem., बहरि *bahuri*, neuter; सुद्यो *sudyo*, masc. and fem., सुद्यु *sudyu*, neuter; अतिनौ *atinau*, masc. and fem., अतिनु *atinu*, neuter.

SECTION II. DECLENSION OF NOUNS.

1. SUBSTANTIVES AND ADJECTIVES.

§ 211. There are very few indeclinable substantives, as स्वर् *svar*, 'heaven' (cf. my V.G. § 781), also a few which are used in the plural only (*ib.* § 716). All the rest have three numbers, singular, dual, and plural, and in each of them eight cases, nominative, vocative, accusative, instrumental, signifying *by*, and sometimes *with*; dative, *to*; ablative, *from*; genitive, *of*; and locative, *in*.

Some nouns, especially patronymics, form the plural not from the crude form of the singular, but from its etymological base, e.g. आत्रेय *ātreyā*, patronymic derived from अत्रि *atri*, 'a descendant of Atri,' is used in the singular and dual only, while the cases of the plural are derived from अत्रि *atri*.

The accent is generally that of the crude form, e.g. मानस, 'mind,' dat. sing. मानस-े. But the vocative has the acute on its first syllable, e.g. अग्नि, 'fire,' nom. sing. अग्निस, but voc. अग्ने. Crude forms ending in any letter but अ *a* or औ *ā*, and consisting only of one syllable, have generally the accent on the inflectional termination, except in the nominative, vocative, and accusative, cf. e.g. § 230.

FIRST CLASS: CRUDE FORMS ENDING IN CONSONANTS.

§ 212. The terminations are :

	SINGULAR.			DUAL.			PLURAL.		
	m.f.n.	m.f.	n.	m.f.n.	m.f.	n.	m.f.n.	m.f.	n.
N.Voc.	0	—	—	—	N.V Acc.	आौ इौ	—	N.V Acc.	आौ इौ
Acc.	—	आौ	0	—		au i	—		as
			am						(cf. Obs. I.)
Instr.	आ	—	—	Inst. Dat.	भ्याम्		Inst. भिस्	—	—
	ा				bhyām		bhus		
Dat.	ए	—	—	Inst. Abl.	भ्याम्		Dat. Abl.	भ्यस्	
	े				bhyām			bhyas	
Abl.	अौ	—	—	Gen. Loc.	आौस्		Gen. Loc.	आौम्	
	as				os			ām	
Gen.	अौ	—	—	Loc.	आौस्		Loc.	सु	
Loc.					os			su	

Observ. I. In the plural nominative, vocative, and accusative of the neuter gender a nasal is inserted after the last vowel of the crude form, viz., रु॒n before gutturals; ज्॒n before palatals; ण॒n before linguals; न्॒n before dentals, र्॒r and ल्॒l; म्॒m before labials; Anusvāra ॒ (or ॑) before sibilants and ह्॒h, e.g. सर्वशक्॒ sarvaçak, plur. nom. voc. acc. सर्वशङ्कि॒ sarvaçā-ñ-k-i; असृज्॒ asrij, असृज्जि॒ asri-ñ-j-i; शक्रत्॒ çakrit, शक्रन्ति॒ çakri-ñ-t-i.

The nasal is not inserted in crude forms :—

1. Which are identical with the crude form of the desiderative after having rejected the final अ॒ a, or with the crude form of the frequentative, e.g. पिपठिष्॒ pipa॒thish (from पिपठिष्॒ pipa॒thisha, desiderative of पठ्॒ pat̄h), plural nom. voc. acc. पिपठिषि॒ pipa॒thish-i.

2. Which end in a semi-vowel or nasal, e.g. बङ्गपुर॒ bahupur, plur. nom. voc. acc. बङ्गपुरि॒ bahupuri, प्रशाम॒ praçām, प्रशामि॒ praçāmi.

The insertion is optional :—

1. In the present participles which have no न्॒n before their

final त् *t* (§ 168), e.g. पिप्रत् *piprat*, plur. nom. voc. acc. पिप्रति *piprat-i* or पिप्रत्ति *pipra-n-ti*.

2. In crude forms with a final compound consonant, the first element of which is र् *r* or ल् *l*, e.g. सुवल्ल् *suvalg*, plur. nom. voc. acc. सुवल्लि *suvalg-i* or सुवन्ल्लि *suva-n-lg-i*.

Observ. II. The rule for the change of स् *s* to श् *sh*, given in § 17, is applicable to the termination of the locative plural.

PARADIGM : सुगण् *sugan*, m.f.n., 'counting well, a good reckoner.'

SINGULAR.			DUAL.		
	m.f.n.	n.		m.f.n.	n.
N.V.	सुगण् <i>sugan</i>	—	N.V. Acc.	—	सुगणौ <i>suganau</i>
Acc.	—	सुगणम् <i>suganam</i>		—	सुगणी <i>suganī</i>
Instr.	सुगणा <i>suganā</i>	—	Insti. Dat. Abl.	सुगणभ्याम् <i>suganbhýám</i>	—
Dat.	सुगणी <i>sugane</i>	—		—	—
Abl.	सुगणस् <i>suganas</i>	—	Gen. Loc.	सुगणीस् <i>suganōs</i>	—
Gen.		—			—
Loc.	सुगणि <i>sugani</i>	—		—	—

PLURAL.		
	m.f.n.	n.
N.V.	—	सुगणस् <i>suganas</i>
Acc.	—	सुगणि <i>suganī</i>
Instr.	सुगणिभ्यस् <i>suganbhys</i>	—
Dat.	सुगणभ्यस् <i>suganbhys</i>	—
Abl.	—	—
Gen.	सुगणाम् <i>suganám</i>	—
Loc.	सुगणसु <i>suganśu</i>	—

This paradigm suffices also for crude forms ending in ल् *l*, e.g. सुज्ज्वल् *sujval*, adj. 'blazing beautifully.'

§ 213. Crude forms ending in other simple or compound consonants undergo various euphonic changes in the singular nominative and vocative masc., fem., and neuter; the singular accusative neuter; the instrumental, dative, and ablative of the dual and plural; and the locative of the plural.

I. In the singular nominative and vocative masc., fem., and neuter, the singular accusative neuter, and the plural locative:—

Final ख् *kh*, ग् *g*, घ् *gh*, च् *ch*, ज् *j*, and झ् *jh* are changed to क् *k*.

Final ठ् *th*, ड् *d*, ढ् *dh*, छ् *chh*, ण् *ç*, ष् *sh*, ञ् *ksh*, and ह् *h* to ट् *t*.

Final थ् *th*, द् *d*, and ध् *dh* to त् *t*.

Final फ् *ph*, ब् *b*, and भ् *bh*, to प् *p*.

Final म् *m* to न् *n*.

Final ण् *n*, र् *r*, and ल् *l* are left unchanged. But in the nominative and vocative masc., fem., and neuter, and in the accusative neuter र् *r*, according to § 13, is changed to Visarga (ः).

For the change of final न् *n*, cf. § 221, III., IV., for that of a final स् *s*, cf. § 215.

II. In the instrumental, dative, and ablative dual and plural, the terminations of which begin with भ् *bh*:—

Final क् *k*, ख् *kh*, घ् *gh*, च् *ch*, ज् *j*, and झ् *jh* are changed to ग् *g*.

Final ठ् *th*, ड् *d*, ढ् *dh*, छ् *chh*, ण् *ç*, ष् *sh*, ञ् *ksh*, and ह् *h* to ड् *d*.

Final त् *t*, थ् *th*, and ध् *dh* to द् *d*.

Final प् *p*, फ् *ph*, and भ् *bh* to ब् *b*.

Final म् *m* to न् *n*, as in I.

Final ण् *n*, र् *r*, and ल् *l* are left unchanged, and for न् *n* and म् *s*, cf. § 221, III., IV., and § 215.

Except. to I. and II. ह् *h* terminating a syllable which begins with द् *d*, and the noun उष्णिह् *ushnih*, 'a kind of metre,' is changed in the singular nominative and vocative masc., fem., and neuter, in the sing. accusative neuter, and in the locative plural to क् *k*, before भ् *bh* to ग् *g*.

Observ. to I. and II.:—

1. If the last syllable of the crude form ends in घ् *gh*, ध् *dh*, भ् *bh*, or ह् *h*, and begins with ग् *g*, ड् *d*, द् *d*, or ब् *b*, the latter are changed to घ् *gh*, ध् *dh*, घ् *dh*, and भ् *bh*, e.g. कामदुह् *káma-duh*, nom. and voc. कामधुक् *káma-dhuk*, cf. p. 221.

2. इ् *i* and उ् *u*, when preceding a final radical र् *r* or स् *s*, are lengthened, e.g. गिर् *gir*, fem., ‘speech,’ nom. and voc. sing. गीर् *gír* (गी: *gíh*), instr., dat., abl. dual गीर्धाम् *gír-bhyám*, instr., plur., गीर्भिस् *gír-bhis*, dat. and abl. plur. गीर्भस् *gír-bhyas*, loc. plur. गीर्षु *gír-shu* (cf. § 17); पुर् *pur*, fem., ‘town,’ पूर् *púr* (पू: *púh*), पूर्याम् *púr-bhyám*.

III. Crude forms ending in compound consonants, except च् *ksh*, for which see I. and II., undergo the following changes:—

1. If the compound consonant consists of two letters, the first element of which is र् *r* and the second a guttural, palatal, lingual, dental or labial, except a nasal, the rules given in I. and II. must be applied also here, e.g. ऊर्ज् *úrj*, fem., ‘strength,’ nom. voc. sing. ऊर्क् *úrk*, instr. dat. abl. sing. ऊर्ध्याम् *úrg-bhyám*, loc. plur. ऊर्ज् *úrk-shu* (cf. § 17).

2. If the compound consists of two other letters, or of three letters, the first of which is र् *r*, the last element is rejected. If it consists of three letters, the first of which is any other consonant than र् *r*, the two last must be dropped. The remaining final or finals are modified according to the rules given in I. II., and III., 1, e.g. सुवल्ल् *suvalg*, nom. voc. sing. masc., fem., and neuter, and acc. sing. neuter सुवल् *suval*, instr. dat. abl. dual सुवर्ल्याम् *suval-bhyám*, loc. plur. सुवर्ल्षु *suval-shu* (§ 17); चिकीर्ष् *chikirsh* (for original चिकीर्स *chikirs*, from the desiderative चिकीर्ष *chikirsha*, for original चिकीर्स *chikir-sa*, § 53), nom. voc. sing. m.f.n. and acc. sing. n. चिकीर् *chikir* (चिकी: *chikíh*), instr. dat. abl. dual चिकीर्धाम् *chikir-bhyám*, loc. plur. चिकीर्षु *chikir-shu*; सिस्यन्त्स् *sisyants*, nom. voc. sing. m.f.n. and acc. sing. n. सिस्यन्.

sisyan, instr. dat. abl. dual सिस्यन्याम् *siśyān-bhyām*, loc. plur. सिस्यन् *sisyan-su*; सुव्रश् *suvaraçch*, nom. voc. sing. m.f.n. and acc. sing. n. सुव्रद् *suvarat*, instr. dat. abl. dual सुव्रद्याम् *suvarad-bhyām*, loc. plur. सुव्रद्दु *suvarat-su*.

If the remaining consonant is *Anusvāra*, it is changed to न्, e.g. सुहिंस् *suhīmīs*, nom. voc. sing. m.f.n. and acc. sing. n. सुहिन् *suhin*, instr. dat. abl. dual सुहिन्याम् *suhīn-bhyām*, loc. plur. सुहिन्सु *suhin-su*.

IV. When the termination of the locative plural सु is preceded by ण्, द् is optionally inserted, when preceded by द् or न्, त्, e.g. from सुगण्, सुगण्सु or सुगण्दु, from अलिह्, अलिद्दु or अलिदत्सु, from सुहिंस्, सुहिन्सु or सुहिन्त्सु.

§ 214. EXAMPLES FOR THE RULES IN THE PRECEDING PARAGRAPH.

सर्वशक् *sarvaçak*, nom. voc. sing. m.f.n. and acc. sing. n. सर्वशक् *sarvaçak*, instr. dat. abl. dual सर्वशग्याम् *sarvaçag-bhyām*, instr. pl. ऋभस् *ög-bhis*, dat. abl. pl. ऋभ्यस् *ög-bhyas*, loc. plur. सर्वशक्षु *sarvaçak-shu*. The other cases follow the analogy of the paradigm in § 212, sing. instr. सर्वशका *sarvaçak-á*, etc., nom. acc. voc. plur. neuter सर्वशक्षि *sarvaçanik-i* (§ 212, Obs. 1).

सुलिख् *sulikh*, nom. voc. sing. m.f.n. and acc. sing. n. सुलिक् *sulik*, instr. dat. abl. dual सुलिग्याम् *sulig-bhyām*, loc. plur. सुलिक्षु *sulik-shu*, instr. sing. सुलिखा *sulikh-á*, etc., nom. voc. acc. plur. neuter सुलिङ्क्षि *sulimkh-i*.

गजमृग् *gajamrig*, गजमृक् *gajamrik*, गजमृग्याम् *gajamrig-bhyām*, गजमृक्षु *gajamrik-shu*, गजमृगा *gajamrig-á*, गजमृङ्गि *gajamriñg-i*. वाच् *vách*, fem. 'speech,' वाक् *vák*, वाग्याम् *vág-bhyām*, वाक् *vák-shu*, वाचा *vách-á*. सुवाच् *suvarách*, adj. 'well speaking,' nom. voc. acc. plur. neuter सुवाच्चि *suvaráich-i*.

ऋत्विज् *ritvij*, masc. 'a priest,' ऋत्विक् *ritvik*, ऋत्विग्याम् *ritvig-bhyām*, ऋत्विक्षु *ritvik-shu*, ऋत्विजा *ritvij-á*.

प्राच् *práchh*, masc. 'an inquirer,' प्राट् *prát*, प्राढ्याम् *prádhyám*, प्रात्सु *prátsu* or प्राट्सु, प्राचा *práchh-á*.

विश् *viç*, masc. 'a man of the third caste,' विट् *vit*, विढ्याम् *vidh-bhyám*, विहु *viñ-su* or विट्सु, विशा *viç-á*.

अभ्रलिह् *abhramlih*, अभ्रलिट् *abhramliit*, अभ्रलिड्याम् *olidh-bhyám*,
अभ्रलिहु *olit-su* or *olit-ts*, अभ्रलिहा *abhramlih-á*.

कामदुह् *kámaduh* (§ 213, Obs. 1), nom. voc. sing. m.f.n. and acc. sing. n. कामधुक् *kámadhuk*, instr. dat. abl. dual कामधुग्याम् *o dhuk-^lghyám*, loc. plur. कामधुक्तु *o dhuk-shu*, instr. sing. कामदुहा *kámaduh-á*.

वेदबुध् *vedabudh*, nom. voc. sing. m.f.n. and acc. sing. n. वेदभुत् *vedabhut*, instr. dat. abl. dual वेदभुज्याम् *obhudh-bhyám*, loc. plur. वेदभुत्सु *obhut-su*, instr. sing. वेदबुधा *vedabudh-á*.

सुलभ् *sulabh*, सुलप् *sulap*, सुलभ्याम् *sulab-bhyám*, सुलप्सु *sulap-su*, सुलभा *sulabh-á*.

प्रशाम् *praçám*, nom. voc. sing. m.f.n. and acc. sing. n. प्रशान् *praçán*, instr. dat. abl. dual प्रशान्याम् *praçán-bhyám*, loc. plur. प्रशान्तु *praçán-su* or प्रशान्त्सु, instr. sing. प्रशामा *praçám-á*.

Cf. the examples in II. Obs. 2, III. and IV.

Exceptions:—

1. Nouns derived without affix from the verbs भाज् *bhráj*, 'to shine,' मृज् *mríj*, 'to clean,' यज् *yaj*, 'to sacrifice' (except चृत्विज् *ritvij*, compounded from चृत् *rit* for चज्), राज् *ráj*, 'to shine,' सृज् *sríj*, 'to abandon,' भज् *bhrájj*, 'to fry,' and the noun परिव्राज् *parivráj*, 'a mendicant devotee,' change their final in the nominative and vocative singular m.f.n., accusative sing. neuter, and the locative plural to द् *t*, and before the terminations beginning with भ् *bh* to द् *d*, e.g. अमार्ज् *amárj*, sing. nom. m.f.n. and acc. n. अमार्ते *amárt*, instr. dat. abl. dual अमार्द्याम् *amárd-^lbhyám*, loc. plur. अमार्त्सु *amárt-su*, instr. sing. अमार्जा *amárij-á*, but from चृत्विज् regularly nom. voc. sing. चृत्विक्, etc. (*cf.* supra).

2. Those derived without affix from दिग् *dic*, 'to show,' दृश् *driç*, 'to see,' मृश् *mríç* and सृश् *sríç*, 'to touch,' and धृश् *dhrish*,

‘to dare,’ change their final to क् *k*, and before भ् *bh* to ग् *g*. The same changes are optional in the derivatives from नश् *naç*, ‘to perish;’ e.g. दिश् *diç*, fem. ‘region,’ nom. voc. sing. दिक् *dik*, instr. dat. abl. dual दिग्भ्याम् *dig-bhyām*, loc. plur. दिक्षु *dik-shu*, instr. sing. दिशा *diç-ā*; दधृष् *dadhrish*, ‘impudent,’ दधृक् *dadhrīk*, दधृग्भ्याम् *dadhrīg-bhyām*, दधृक्षु *dadhrīk-shu*, दधृषा *dadhrish-ā*, but नश् *naç*, nom. voc. sing. m.f.n. and acc. n. नक् *nak* or नट् *nat*, etc.

3. Nouns derived from desideratives, terminating in ष *sha*, by rejecting their final अ *a*, e.g. पिपठिष् *pipathish* from पिपठिश *pipathisha*, desiderative of पठ् *path*, ‘to recite,’ and the noun सजुष् *sajush*, ‘companion,’ follow the rules for the change of a final स् *s* (§ 219), i.e. they change their final in the nom. voc. sing. m.f.n., and acc. n. to स् *s* (Visarga :), in the loc. plur. they may leave it unchanged or change it also to Visarga, in the instr. dat. abl. dual and plur. they change it to र् *r*; in all these cases the penultimate इ *i* and उ *u* is lengthened according to § 213, II. Obs. 2, e.g. nom. voc. sing. m.f.n. and acc. n. पिपठीस् *pipathīs* (पिपठीः *oθīh*), सजूस् *sajūs* (सजूः *ožūh*), instr. dat. abl. dual पिपठीर्भ्याम् *pipathīr-bhyām*, सजूर्भ्याम् *sajūr-bhyām*, loc. plur. पिपठीषु *pipathīsh-shu* or पिपठीःशु *oθīh-shu*, सजूषु *sajūsh-shu* or सजूःशु *sajūh-shu*.

4. Those derived without affix from the verbs द्रुह् *druh*, ‘to injure,’ मुह् *muh*, ‘to be perplexed,’ स्निह् *snih*, ‘to love,’ स्नुह् *snuh*, ‘to vomit,’ may optionally change their final to ट् *t* or क् *k*, and before भ् *bh* to छ् *ṭ* or ग् *g*, e.g. nom. voc. sing. m.f.n. and acc. sing. n. द्रुक्-*dhruk* or द्रुट्-*dhrut*, द्रुग्भ्याम्-*dhrug-bhyām* or द्रुग्भ्याम्-*dhrud-bhyām*, द्रुक्षु-*dhruk-shu* or द्रुट्सु-*dhrut-su*, instr. sing. द्रुहा-*-druh-ā*.

5. Those from the verb नह् *nah*, ‘to tie,’ change the ह् *h* to त् *t*, and before भ् *bh* to द् *d*, e.g. उपानह् *upānah*, fem. ‘a shoe,’ nom. voc. sing. उपानत् *onat*, instr. dat. abl. dual उपानद्याम् *onad-bhyām*, loc. plur. उपानत्सु *onat-su*, instr. sing. उपानहा *upānah-ā*.

CRUDE FORMS ENDING IN स् s.

§ 215. The termination of the locative plural, सु *su*, is changed to शु *shu*, when subjoined to इस् *is*, उस् *us*, or ओस् *os*, and the final स् *s* is changed either to ष् *sh* or to Visarga (ः), e.g. ज्योतिस् *jyotis*, neut. 'light,' ज्योतिष्पु *jyotiṣ-ḥ-ḥu* or ज्योतिःषु *ḥ-ḥu* *shu*, चक्षुस् *chakshus*, neut. 'the eye,' चक्षुषु *chakshush-shu* or चक्षुःषु *chakshuḥ-shu*, दोस् *dos*, m.n. 'the arm,' दोष्पु *dosh-shu* or दोःषु *doh-shu*.

The nouns ending in अस् *as* or आस् *ās* either change their final to Visarga (ः), or leave it unchanged, e.g. मनस् *manas*, neut. 'the mind,' मनःसु *manah-su* or मनस्सु *manas-su*.

§ 216. Crude forms ending in affixal अस् *as* lengthen the penultimate अ *a* in the nominative singular of the masculine and feminine genders, e.g. सुमनस् *sumanas* (= सु॒मनस् *su-manas*, where the latter word is derived from मन् *man*, 'to think,' by the affix अस् *as*) adj., 'well disposed,' nom. sing. m.f. सुमनास् *su-manās* (सुमना॒ः *onāḥ*, § 13), but पिण्डग्रस् *pīṇḍa-gras* (पिण्ड॑ग्रस्, where the अस् *as* is radical), adj., 'eating a mouthful,' nom. sing. m.f. पिण्डग्रस् *pīṇḍagras* (पिण्डग्रः *grah*).

§ 217. Before the terminations of the instrumental, dative, and ablative dual and plural, beginning with भ् *bh*, final अस् *as* becomes ओ *o*, final आस् *ās* drops the स् *s*, and in final इस् *is*, उस् *us*, and ओस् *os*, the स् *s* is changed to र् *r*, e.g. मनस् *manas*, instr. dat. abl. dual मनोभ्याम् *mano-bhyām*; चकास् *chakās*, adj. (cf. § 28 with Exc. 1, 2), 'resplendent,' चकाभ्याम् *chakā-bhyām*; ज्योतिस् *jyotis*, ज्योतिर्भास् *jyotiḥ-bhās* ; चक्षुस् *chakshus*, चक्षुर्भ्याम् *chakshur-bhyām*; दोस् *dos*, दोर्भाम् *dor-bhyām*.

§ 218. Those nouns, the final स् *s* of which belongs to an affix, lengthen the vowels preceding the Anusvâra ̐, which must be inserted in the nominative, vocative, and accusative plural of the neuter, according to § 212, Obs. 1, and those which end in affixal इस् *is*, उस् *us*, or ओस् *os*, change the स् *s*, when followed by vowels, to ष् *sh*, e.g. मनस् *manas*, neut., nom. voc. acc. plur. मनासि *ma-*

náṁs-i; ज्योतिस् *jyotis*, ज्योतीषि *jyotīṁsh-i*, instr. sing. ज्योतिषा *jyotish-ā*; चक्षुस् *chakshus*, चक्षूषि *chakshūṁsh-i*, चक्षुषा *chakshush-ā*. But from सुतुस् *sutus*, adj., 'well sounding,' where the final उस् *us* is radical, सुतुंसि *sutuṁs-i*, सुतुषा *sutus-ā*, without lengthening the vowel or changing the स् *s*.

Observation. आश्रिस् *ācīs*, fem., 'blessing,' also changes its final स् *s*, though it be radical (from the verb श्रास् *çās*), before vowels to श् *sh*, e.g. instr. sing. आश्रिषा *ācīsh-ā*.

§ 219. Crude forms ending in radical इस् *is* or उस् *us* lengthen the penultimate इ *i* and उ *u* in the singular nominative and vocative m.f.n and accusative n., the instrumental, dative, and ablative dual and plural, and the locative plural, e.g. from सुतुस् *sutus* (§ 218), sing. nom. voc. m.f.n. and acc. n. सुतूस् *sutūs* (सुतूः *•tūḥ*), instr. dat. abl. dual सुतूर्भ्याम् *sutūr-bhyām*, loc. plur. सुतूषु *sutūsh-shu* or सुतूषु *sutūh-shu*.

PARADIGMS: मनस् *mánas*, neut. 'mind,' सुमनस् *sumánas*, adj. 'well disposed,' ज्योतिस् *jyótis*, neut. 'light,' चक्षुस् *chákshus*, neut. 'the eye,' all with affixal स् *s*, and पिंडग्रस् *pindagras*, adj., सुतुस् *sutus*, adj., with radical स् *s*.

	SINGULAR.	DUAL.	PLURAL.
N.V.A.	मनस् <i>mánas</i>	मनसी <i>mánas-i</i>	मनसिः <i>mánas-i</i>
Instr.	मनसा <i>mánas-ā</i>		मनोभिस् <i>máno-bhīs</i>
Dat.	मनसे <i>mánas-e</i>	मनोभ्याम् <i>máno-bhyām</i>	मनोभ्यस् <i>máno-bhyas</i>
Abl.			
Gen.	मनसस् <i>mánas-as</i>		मनसाम् <i>mánas-ām</i>
Loc.	मनसि <i>mánas-i</i>	मनसोस् <i>mánas-os</i>	मनसु or मनःसु <i>mánas-su</i> or <i>mánah-su</i>

In the same way are declined पयस् *páyas*, n. 'milk,' यशस् *yáśas*, n. 'glory.'

SINGULAR.			DUAL.		
m.f.n.	m.f.	n.	m.f.n.	m.f.	n.
N.	—	सुमनास् sumánás	सुमनस् sumánas	N.	—
V.	सुमनस् sumanas	—	—	V.	—
Acc.	—	सुमनसम् sumánas-am	सुमनस् sumánas	A.	—
I.	सुमनसा sumánas-á	—	—	I. D. Abl.	सुमनोभ्याम् sumáno-bhyám
D.	सुमने sumánas-e	—	—		sumáno-bhyám
Abl.	सुमनसस् sumánas-as	—	—	G. L.	सुमनसोस् sumánas-os
G.		—	—		
L.	सुमनसि sumánas-i	—	—		
PLURAL.					
	m.f.n.	m.f.	m.f.		n.
N.	—	सुमनसस् sumánas-as	—	सुमनांसि sumanáñsi	—
V.	—				
Acc.	—				
I.	सुमनोभिस् sumáno-bhis	—	—	—	—
D.	सुमनोभ्यस् sumáno-bhyas	—	—	—	—
Abl.		—	—	—	—
G.	सुमनसाम् sumánas-ám	—	—	—	—
L.	सुमनस्सु (or सुमनःसु) sumánas-su (or sumánas- <i>su</i>)	—	—	—	—

SINGULAR.		DUAL.	PLURAL.
N.V.A.	ज्योतिस् <i>jyótis</i>	ज्योतिषी <i>jyótish-i</i>	ज्योतोषी <i>jyótish-i</i>
I.	ज्योतिषा <i>jyótish-á</i>		ज्योतिर्भिस् <i>jyótir-bhīs</i>
D.	ज्योतिषे <i>jyótish-e</i>	ज्योतिर्भ्याम् <i>jyótur-bhyām</i>	ज्योतिर्भ्यस् <i>jyótur-bhyas</i>
Abl.	ज्योतिषस् <i>jyótish-as</i>		ज्योतिषाम् <i>jyótish-ám</i>
G.		ज्योतिषोऽस् <i>jyótish-os</i>	
L.	ज्योतिषि <i>jyótish-i</i>		ज्योतिषु (०तिःषु) <i>jyótish-shu</i> (०tiḥ-shu)

हविस् *havis*, n. 'oblation.'

SINGULAR.			DUAL.			PLURAL.		
N.V.A.	चक्षुस् <i>chakshus</i>		चक्षुषी <i>chakshush-i</i>			चक्षुषिः <i>chakshuñsh-i</i>		
I.	चक्षुषा <i>chakshush-ā</i>					I.	चक्षुर्भिस् <i>chakshur-bhis</i>	
D.	चक्षुषे <i>chakshush-e</i>		चक्षुर्भ्याम् <i>chakshur-bhyām</i>			D.	चक्षुर्भ्यस् <i>chakshur-bhyas</i>	
Abl.	चक्षुषस् <i>chakshush-as</i>					G.	चक्षुषाम् <i>chakshush-ám</i>	
G.			चक्षुषोस् <i>chakshush-os</i>			L.	चक्षुष्वु (°क्षुःषु) <i>chakshush-shu</i> (°kshuh-shu)	
L.	चक्षुषि <i>chakshush-i</i>							
आयुस् <i>āyus</i> , n. 'life.'								

SINGULAR.			DUAL.					
m.f.n.	m.f.	n.	m.f.n.	m.f.	n.			
N.V.	पिण्डयस् —	—				N.V.	—	पिण्डयसौ पिण्डयसी
Acc.	पिण्डयसम् पिण्डयस्	—				Acc.	—	
I.	पिण्डयसा —	—						
D.	पिण्डयसे —	—				I.D.	पिण्डयोभ्याम् —	—
Abl.	पिण्डयसस् —	—				Abl.	—	—
G.	पिण्डयसो —	—				G.	पिण्डयसोस् —	—
L.	पिण्डयसि —	—				L.	पिण्डयस्तु (°यःसु) —	—
PLURAL.								
N.V.	पिण्डयसस् —	—	m.f.n.	m.f.	n.			
Acc.	पिण्डयससी —	—				N.V.	पिण्डयंसि	
I.	पिण्डयोभिस् —	—					—	
D.	पिण्डयोभ्यस् —	—					—	
Abl.	पिण्डयोभ्यस् —	—					—	
G.	पिण्डयसाम् —	—					—	
L.	पिण्डयस्तु (°यःसु) —	—					—	

SINGULAR.			DUAL.					
m.f.n.	m.f.	n.	m.f.n.	m.f.	n.			
N.V.	सुतूस् —	—				N.V.	—	सुतुसौ सुतुसी
Acc.	सुतूसम् —	सुतूस				Acc.	—	सुतुसी
I.	सुतुसा —	—						
D.	सुतुसे —	—				I.D.	सुतूभ्याम् —	—
Abl.	सुतुसस् —	—				Abl.	सुतूभ्यस् —	—
G.	सुतुसो —	—				G.	सुतूस्तु (°यःसु) —	—
L.	सुतुति —	—				L.	—	—

PLURAL.

	m.f.n.	m.f.	n.
N.V. {	—	सुतुसस्	सुतुसि
Acc. {	—	—	—
I.	सुतूर्मिस्	—	—
D. {	सुतूर्भस्	—	—
Abl. {	—	—	—
G.	सुतुसाम्	—	—
L.	सुतूष्टु (०तूःषु)	—	—

CRUDE FORMS WITH STRONG AND WEAK BASES INCLUDING THE
CRUDE FORMS ENDING IN न्.

§ 220. There are some nouns which have a strong and a weak form. The terminations of the nominative, vocative, and accusative of the singular and dual, of the nominative and vocative of the plural in the masculine and feminine, and of the nominative, vocative, and accusative plural of the neuter are subjoined to the former, those of the other cases to the latter. Some have even three, a strong, a weak, and a weakest form. Then the application of the strong form remains unchanged, the weak form is used in the singular nominative, vocative, and accusative of the neuter, the plural locative, and before the terminations beginning with भ् *bh*; the weakest in the remaining cases.

§ 221. Nouns with strong and weak, or strong, weak, and weakest forms are:—

I. Those ending in अङ्ग् *aṅch*, e.g. प्राङ्ग् *prāṅch* (i.e. *pra-aṅch*), adj. 'being before,' प्रत्यङ्ग् *pratyāṅch* (*prati-aṅch*), 'being behind.' The full form is used in the strong cases only; in the rest the nasal is rejected, and those which have य् *y* or व् *v* before it make a weakest form, by changing य् *ya* to ई *ī* and व् *va* to ऊ *ū*. Thus प्राङ्ग् *prāṅch* forms all cases, except the strong ones, from प्राच् *prāch*, but प्रत्यङ्ग् *pratyāṅch* and विष्वङ्ग् *vishvāṅch* (*vishu-aṅch*), 'going everywhere,' have as weak forms प्रत्यच् *pratyach*,

विष्वच् *vishvach*, and as weakest forms प्रतीच् *pratīch*, विषूच् *vishūch*.

In the singular nominative and vocative of the masculine gender रु is substituted for the two finals.

PARADIGMS: प्राञ्च् *prāñch*, प्रत्याञ्च् *pratyāñch* (cf. § 213, I., II.).

Observ. The feminine, according to § 209, is formed by adding ई॒ ि, and follows the paradigm देवी *devī* in § 230.

SINGULAR			DUAL.		
	m.n.	m.		m.n.	m.
N.V.	—	प्राञ्च् <i>prāñch</i>	प्राक् <i>prāk</i>	N.V.	प्राञ्चौ <i>prāñch-au</i>
Acc.	—	प्राञ्चम् <i>prāñch-am</i>	प्राक् <i>prāk</i>	Acc.	प्राञ्ची <i>prāñch-i</i>
I.	प्राचा <i>prāch-ā</i>	—	—		
D.	प्राचे <i>prāch-e</i>	—	—	I.D. Abl.	प्रागभ्याम् <i>prág-bhyām</i>
Abl.	प्राचस् <i>prāch-as</i>	—	—		
G.		—	—	G.	प्राचोस् <i>prāch-os</i>
Loc.	प्राचि <i>prāch-i</i>	—	—	L.	—

PLURAL.

	m.n.	m.	n.
N.V.	—	प्राञ्चस् <i>prāñch-as</i>	प्राञ्चि <i>prāñch-i</i>
Acc.	—	प्राचस् <i>prāch-as</i>	
I.	प्रागभस् <i>prág-bhis</i>	—	—
D.	प्रागभस् <i>prág-bhas</i>	—	—
Abl.		—	—
G.	प्राचाम् <i>prāch-ām</i>	—	—
L.	प्राकु <i>prāk-shu</i>	—	—

अवाञ्च् *avāñch*, adj., 'downward,' weak form अवाच् *avāch*.

SINGULAR.						DUAL.		
	m.n.	m.	n.		m.n.	m.	n.	
N.V.	—	प्रत्याङ् <i>pratyāñ</i>		प्रत्यक् <i>pratyak</i>	N.V. Acc.	प्रत्यञ्चौ <i>pratyāñch-au</i>	प्रतीची <i>pratīch-i</i>	
Acc.	—	प्रत्यञ्चम् <i>pratyāñcham</i>						
I.	प्रतीचा <i>pratīch-á</i>	—	—					
D.	प्रतीचे <i>pratīch-e</i>	—	—		I.D. Abl.	प्रत्यगभ्याम् <i>pratyag-bhyām</i>	—	
Abl.	प्रतीचस् <i>pratīch-as</i>	—	—					
G.				प्रतीचोस् <i>pratīch-os</i>	G. L.	—	—	
L.	प्रतीचि <i>pratīch-i</i>	—	—					
PLURAL.								
	m.n.		m.		n.			
N.V.	—		प्रत्यञ्चस् <i>pratyāñch-as</i>	प्रत्यञ्चि <i>pratyāñch-i</i>				
Acc.	—		प्रतीचस् <i>pratīch-as</i>					
I.	प्रत्यगभ्यस् <i>pratyag-bhyas</i>	—	—					
D.			प्रत्यगभ्यस् <i>pratyag-bhyas</i>			—	—	
Abl.	प्रत्यगभ्यस् <i>pratyag-bhyas</i>	—	—					
G.	प्रतीचाम् <i>pratīch-ám</i>	—	—					
L.	प्रत्यञ्चु <i>pratyāñch-shu</i>	—	—					

सम्यञ्च *samyāñch*, adj., 'right,' weak form सम्यच् *samyach*, weakest form समीच् *samīch*.

Exc. उदञ्च (*ud-āñch*), 'being upwards,' weak form उदच् *udach*, weakest form उदीच् *udīch*. तिर्यञ्च *tiryāñch*, 'moving tortuously,' weak form तिर्यच् *tiryach*, weakest form तिरञ्च् *tirañch*, e.g. singular instrumental उदीचा *udīch-á*, तिरञ्चा *tirañch-á*.

II. To this class belong also the crude forms ending in न् *nt*, which drop the न् *n* in all the weak cases.

Exc. 1. The nasal is not rejected in the dual nominative, vocative, and accusative neuter of the participles of the first conjugation, except the sixth conjugational class. In this class,

in the verbs ending in आ *a* of the second conjugational class, and in the future participles, the nasal is optionally rejected, e.g. बोधन् *bódhant*, participle of the present of बुध् *budh*, I. 1, nominative, vocative, and accusative dual neuter बोधनी *bódhant-i*; तुदन् *tudant*, present participle of तुद् *tud*, I. 6, तुदनी *tudant-i* or तुदती *tudat-i*; यान् *yánt*, the same of या *yá*, II. 2, यानी *yánt-i* or याती *yát-i*; नेष्यन् *neshyant*, future participle of नी *ní*, नेष्यन्ती *neshyant-i* or नेष्यती *neshyat-i* (cf. § 210).

Exc. 2. The adjective महन् *mahán*, 'great,' lengthens the अ *a* before the nasal in all strong cases, except the singular vocative of the masculine, e.g. acc. singular masc. महान्तम् *mahánt-am*. The same change takes place in the singular nominative of the masc. of the nouns ending in मन् *mant*, वन् *vant*, and यन् *yant*.

Observ. 1. In the singular nominative and vocative of the masculine the final त् *t* is dropped.

Observ. 2. The feminine, according to § 210, is formed by adding ई *i* and follows the paradigm देवी *devi* in § 230.

PARADIGM (cf. § 213, II.).

युनन् *yunán*, present participle of यु (§ 168).

	SINGULAR.			DUAL.		
	m.n.	m.	n.	m.n.	m.	n.
N.V.	—	युनन् <i>yunan¹</i>	युनत् <i>yunat¹</i>	युनत् <i>yunat¹</i>	युनत्तौ <i>yunant-²au</i>	युनती <i>yunat-²i</i>
Acc.	—	युनन्तम् <i>yundnt-am</i>	—	—	—	—
I.	युनता <i>yunat-á</i>	—	—	—	—	—
D.	युनते <i>yunat-é</i>	—	—	—	युनद्याम् <i>yundd-bhyám</i>	—
Abl.	—	—	—	—	—	—
G.	युनतस् <i>yunat-ds</i>	—	—	—	—	—
L.	युनति <i>yunat-i</i>	—	—	—	युनतोस् <i>yunat-ós</i>	—

¹ Nom. *yunan*; Nom. and Acc. *yundt*; Voc. *yúnan*, *yúnat*.

² Nom. and Acc. *yundntau*, *yunati*; Voc. *yúnantau*, *yúnati*.

PLURAL.

N.V.	—	युनन्तस् <i>yunant-as</i> ¹	} युनन्ति <i>yunant-i</i> ¹
Acc.	—	युनतस् <i>yunat-as</i>	
I.	युनद्धिस् <i>yunadd-bhis</i>	—	—
D.		—	—
Abl.	युनद्धस् <i>yunadd-bhyas</i>	—	—
G.	युनताम् <i>yunat-ām</i>	—	—
L.	युनत्सु <i>yunat-su</i>	—	—

Similarly बोधन् *bódhant*, e.g. singular nominative and vocative of the masculine बोधन् *bódhan*, of the neuter बोधत् *bódhat*, but in the dual nominative, vocative, and accusative of the neuter बोधन्ति *bódhant-i*. तुदन् *tudánt*, nominative and vocative singular of the masculine तुदन् *tudan*, of the neuter तुदत् *tudat*, but in the nominative, vocative, and accusative dual of the neuter तुदन्ति *tudant-i* or तुदत्ति *tudat-i*.

महन् *máhant*, nominative singular of the masculine महान् *máhān*, vocative महन् *máhan*, accusative महान्तम् *mahānt-am*; but in the nominative, vocative, and accusative singular of the neuter महत् *mahat*, singular instrumental of the masculine and neuter महता *mahat-ā*, etc., in the nominative, vocative, and accusative dual of the masculine महान्तौ *mahánt-au*, and in the nominative and vocative plural of the masculine महान्तस् *máhant-as*, in the nominative, vocative, and accusative plural of the neuter महान्ति *mahánt-i*.

अग्निमन् *agnimant*, adj., 'one who maintains a sacrificial fire,' in the singular nominative of the masculine अग्निमान् *agnimán*,

¹ Nom. *yundantas*; Nom. and Acc. *yundanti*; Voc. *yúnantas*, *yúnanti*.

but in the vocative अग्निमन् *agniman*, in the nominative, accusative, and vocative of the neuter अग्निमत् *agnimat*, in the instrumental अग्निमता *agnimat-ā*, etc., regularly; पयस्वन् *payasvānt*, adj., 'having milk,' पयस्वान् *payasván*, पयस्वन् *payasvān*, पयस्वत् *payasvat*, पयस्वता *payasvatá*; कियन् *kiyant*, adj., 'how great,' कियान् *kiyán*, कियन् *kiyan*, कियत् *kiyat*, कियता *kiyatā*.

III. Further belong to this class the crude forms ending in अन् *an*.

These lengthen the अ *a* in the strong cases, except the vocative sing. masc. and fem.; in the weak cases they reject the final न् *n*; in the weakest cases they reject अ *a*, whereupon न् *n*, when following a palatal, is changed to ञ् *ñ*, when following a lingual, to ण् *ṇ*, e.g. राजन् *rājan*, 'a king,' strong form राजान् *rājān*, weak form राज *rāja*, weakest form राज्ञ *rājñ*; तक्षन् *takshan*, 'a carpenter,' strong form तक्षान् *takshān*, weak form तक्ष *taksha*, weakest form तक्षण् *takshñ*.

The final न् *n* is dropped in the nominative singular of the masculine and neuter, and in the accusative singular of the neuter, optionally also in the vocative singular of the neuter.

Exc. 1. Nouns ending in the affixes मन् *man* or वन् *van*, preceded by a consonant, have no weakest form, e.g. वर्मन् *varman*, n. 'armour,' singular instrum. वर्मणा *varman-ā* (§ 16); यज्वन् *yajvan*, m. 'sacrificer,' यज्वना *yajvan-ā*.

Exc. 2. The rejection of अ *a* is optional in the locative singular of all genders and in the nominative, vocative, accusative dual of the neuter, e.g. मूर्धन् *múrdhan*, masc. 'the head,' locative मूर्धि *múrdhn-i* or मूर्धनि *múrdhan-i*; नामन् *náman*, neut. 'the name,' loc. sing. नाम्नि *námn-i* or नामनि *náman-i*, nom. voc. acc. dual नाम्नी *námn-i* or नामनी *náman-i*.

PARADIGMS: राजन् *rājan*, masc., 'a king'; नामन् *nāman*, neut., 'the name.'

	SINGULAR.	DUAL.	PLURAL.
N.	राजा <i>rājā</i>		
	<i>rājā</i>		
V.,	राजन् <i>rājan</i>	{ N.V. Acc. राजानौ <i>rājān-au</i>	{ N. V. राजानस् <i>rājān-as</i>
Acc.	राजानम् <i>rājān-am</i>		Acc. राज्ञस् <i>rājñ-as</i>
I.	राजा <i>rājā</i>		I. राजभिस् <i>rāja-bhus</i>
D.	राज्ञे <i>rājñ-e</i>	{ I.D. Abl. राजभ्याम् <i>rāja-bhyām</i>	{ D. Abl. राजभ्यस् <i>rāju-bhyas</i>
Abl.	राज्ञस् <i>rājñ-as</i>		G. राजाम् <i>rājā-ám</i>
G.			L. राज्ञु <i>rājñ-su</i>
L.	राज्ञि or राजनि <i>rājñ-i</i> <i>rājan-i</i>	{ G. L. राज्ञोस् <i>rājñ-os</i>	

	SINGULAR.	DUAL.	PLURAL.
N.	नाम <i>nāma</i>		
	<i>nāma</i>		
V.	नामन् or नाम <i>nāman</i> <i>nāma</i>	{ N.V. Acc. नाम्नी or नामनी <i>nāmn-i</i> <i>nāmnan-i</i>	{ N.V. Acc. नामानि <i>nāmān-i</i>
Acc.	नाम <i>nāma</i>		
I.	नाम्ना <i>nāmn-ā</i>		I. नामभिस् <i>nāma-bhus</i>
D.	नाम्ने <i>nāmn-e</i>	{ I.D. Abl. नामभ्याम् <i>nāma-bhyām</i>	{ D. Abl. नामभ्यस् <i>nāma-bhyas</i>
Abl.	नाम्नस् <i>nāmn-as</i>		G. नाम्नाम् <i>nāmn-ám</i>
G.			L. नाम्नु <i>nāmn-su</i>
L.	नाम्नि or नामनि <i>nāmn-i</i> <i>nāmnan-i</i>	{ G. L. नाम्नोस् <i>nāmn-os</i>	

IV. Fourthly belong to this class the crude forms ending in इन् *in*. These have a strong form in the singular nominative of the masculine and in the nominative, vocative, and accusative plural of the neuter only, in which the इ *i* is lengthened. • In the

singular nominative of the masculine and of the neuter, also in the accusative singular of the neuter, and before the terminations beginning with a consonant, the न् *n* is rejected, optionally also in the vocative singular of the neuter.

Obs. The feminine is formed by adding ई॒ इ॑ (§ 210) and follows the paradigm देवी *devī* in § 230.

PARADIGM: धनिन् *dhanin*, adj., 'wealthy.'

SINGULAR.

DUAL.

	m.n.	m.	n.		m.n.	m.	n.
N.	—	धनी॑	धनि॒				
		<i>dhanī'</i>	<i>dhanī</i>				
V.	—	धनिन्॑	धनिन्॒ or धनि॑न्				
		<i>dhanin'</i>	<i>dhanin'</i>	<i>dhanī</i>			
Acc.	—	धनिनम्॑	धनि॒नि॑				
		<i>dhanin-am</i>	<i>dhanī</i>				
I.	धनिना॑	—	—				
	<i>dhanin-ā</i>						
D.	धनिने॑	—	—				
	<i>dhanin-e</i>						
Abl.	धनिनस्॑	—	—				
	<i>dhanin-as</i>						
G.	धनिनो॑स्	—	—				
	<i>dhanin-os</i>						
L.	धनिनि॑	—	—				
	<i>dhanin-i</i>						

PLURAL.

	m.n.	m.	n.
N.V.Acc.	—	धनिनम्॑	धनीनि॑
		<i>dhanin-as</i> ²	<i>dhanin-i</i> ²
Instr.	धनिनभिस्॑	—	—
	<i>dhanī-bhis</i>		
D.Abl.	धनिनभ्यस्॑	—	—
	<i>dhanī-bhyas</i>		
Gen.	धनिनाम्॑	—	—
	<i>dhanin-ām</i>		
Loc.	धनिन्षु॑	—	—
	<i>dhanī-shu</i>		

In the same way is declined यशस्विन् *yaçasvin*, adj. 'glorious.'

¹ Nom. and Acc. *dhanināu*, *dhanīnī*; Voc. *dhanināu*, *dhanīnī*.

² Nom. and Acc. *dhaninas*, *dhanīnī*; Voc. *dhaninas*, *dhanīnī*.

V. Fifthly belong to this class the participles of the reduplicated perfect. The affix is वंस् *vam̄s* in the vocative singular of the masculine, वांस् *vām̄s* in the other strong cases. But in the nominative and vocative singular of the masculine the final स् *s* is rejected and Anusvāra (॑) changed to न् *n*.

In the weak cases the affix is वत् *vat*, and in the weakest उष् *ush*.

In the feminine ई॒ *i* is added, according to § 210, and its declension follows the paradigm देवी *devī* in § 230.

PARADIGM: Participle of the reduplicated perfect of रुद् *rud*, ‘to cry’ (§ 169).

SINGULAR.			DUAL.		
m.n.	m.	n.	m.n.	m.	n.
—	—	—	—	—	—
N.	—	रुरुद्वान् <i>rurudvān</i>	—	—	—
V.	—	रुरुद्वन् <i>rurudvan</i>	रुरुद्वत् <i>rurudvat</i>	N.V. Acc.	रुरुद्वान्सौ रुरुद्वषी <i>rurudvānsau</i> <i>rurudush-i</i>
Acc.	—	रुरुद्वान्सम् <i>rurudvānsam</i>	—	—	—
I.	रुरुद्वषा <i>rurudush-ā</i>	—	—	—	—
D.	रुरुद्वषे <i>rurudush-e</i>	—	—	—	—
AbL.	रुरुद्वषस् <i>rurudush-as</i>	—	—	—	—
G.	रुरुद्वषस् <i>rurudush-as</i>	—	—	—	—
L.	रुरुद्वषि <i>rurudush-i</i>	—	—	—	—

¹ Nom. and Acc. *rurudvāt*; Voc. *rurudvat*.

² Nom. and Acc. *rurudvānsau*, *rurudushi*; Voc. *rurudvānsau*, *rurudushi*

PLURAL.

	m.n.	m.	n.
N.V.	—	रुरुद्वांसस् rurudvāṁsas	
Acc.	—	रुरुद्वांषस् rurudvāṁṣas	रुरुद्वांसि rurudvāṁsi ¹
Instr.	रुरुद्वांभिस् rurudvāṁ-bhis	—	—
D. Abl.	रुरुद्वांभ्यास् rurudvāṁ-bhyās	—	—
Gen.	रुरुद्वांषाम् rurudvāṁṣām	—	—
Loc.	रुरुद्वांत्यु rurudvāṁ-tu	—	—

Look for examples to § 169.

VI. Finally belong to this class the second forms of the comparative (§ 243). Its affix is in the vocative singular of the masculine ईयंस् *īyāṁs*, in the other strong cases ईयांस् *īyāṁs*, in the weak cases ईयस् *īyas*. The final स् *s* is rejected in the nominative and vocative singular of the masculine and the Anusvāra (—) changed to न् *n*. The paradigm will be given in § 243.

SECOND CLASS: CRUDE FORMS ENDING IN VOWELS OR DIPHTHONGS.

§ 222. The terminations of the cases differ from those given in § 212 in the following instances:—

1. The nominative singular of the masculine and feminine terminates in स् *s*, except in the feminines ending in आ *ā* and those in ई *i* consisting of more than one syllable, e.g. गत *gata*, 'gone,' masc. nom. गतस् *gata-s*; but गता *gatā*, fem., नदी *nadī*, fem., nom. also गता *gatā*, नदी *nadī*.

2. In the accusative singular the crude forms subjoin म् *m* only, except the monosyllabic feminines ending in ई *i* and ऊ *ū*,

1 Nom. *rurudvāṁsas*; Nom. and Acc. *rurudvāṁsi*; Voc. *rurudvāṁsas*, *rurudvāṁsi*.

and those which end in diphthongs, *e.g.* गत *gata*, acc. गतम् *gata-m*; but भी *bhī*, fem., भियम् *bhiy-am* (*cf.* § 230, *b*).

3. The feminines ending in vowels affix in the dative singular ए *ai*, in the ablative and genitive singular आस् *ās*, and in the singular locative आम् *ām*. The feminines in इ *i* and उ *u*, and the monosyllables in ई *ī* and ऊ *ū* may also take the affixes given in § 212, *e.g.* from गता *gatā*, fem., गताचै *gatā-y-ai*, गतायास् *gatā-y-ās*, गतायाम् *gatā-y-ām* (*cf.* § 223); from भी *bhī*, fem., भियै *bhiy-ai* or भिये *bhiy-e*, भियास् *bhiy-ās* or भियस् *bhiy-as*, भियाम् *bhiy-ām* or भियि *bhiy-i*.

4. In the accusative plural the masculines ending in vowels take न् *n*, and the feminines, except the monosyllables in ई *ī* and ऊ *ū*, take स् *s*, before which a short vowel is lengthened, *e.g.* गत *gata*, masc., plur. acc. गतान् *gatā-n*; मति *mati*, 'mind,' fem., मतीस् *mati-s*; पितृ *pitri*, masc., 'father,' पितृन् *pitri-n*; मातृ *mátri*, fem., 'mother,' मातृस् *mátri-s*.

§ 223. Some of the terminations beginning with vowels are combined with the finals of the crude forms by crasis. Before some, in order to avoid hiatus, य् *y* or न् *n* is inserted. Before the न् *n* which is inserted in the nominative, vocative, and accusative plural of the neuter, and in the genitive plural of the three genders, a short vowel is lengthened, *e.g.* गत *gata*, neut., nom. voc. acc. plur. गतानि *gatā-n-i*, gen. plur. of all the three genders गतानाम् *gatā-n-ām*.

§ 224. Special rules will be given in the observations at the head of the paradigms.

CRUDE FORMS ENDING IN अ, MASCULINES AND NEUTERS.

§ 225. 1. The neuters affix म् *m* in the nominative and accusative singular, *e.g.* गत *gata*, neut., गतम् *gata-m*.

2. The termination of the instrumental singular in the mas-

culine and neuter is एन *ena*, before which the final अ *a* of the base is dropped, *e.g.* गत *gata*, गतेन *gatena*.

3. The termination of the singular dative is आय *āya*, गताय *gatā-y-a*.

4. The ablative and genitive singular have different terminations; the ablative has अत् *at*, the अ *a* of which combines with the final अ *a* of the base to आ *ā*; the genitive has स्य *sya*, *e.g.* गतात् *gatāt*, गतस्य *gata-sya*.

5. The termination of the locative singular इ *i* coalesces with the final अ *a* of the base to ए *e*, गते *gate*.

6. Likewise the ई *i* of the nominative, vocative, and accusative dual of the neuter, गते *gate*.

7. Before the termination औ *au* of the nominative, vocative, and accusative dual of the masculine the final अ *a* of the base is dropped, गतौ *gatau*.

8. Before the termination of the instrumental, dative, and ablative dual, भ्याम् *bhyām*, the final अ *a* of the base is lengthened, गताभ्याम् *gatā-bhyām*.

9. Before the termination of the genitive and locative dual, ओस् *os*, य् *y* is inserted, गतयोस् *gatū-y-oṣ*.

10. The initial अ *a* of the termination of the nominative and vocative plural of the masculine combines with the final अ *a* of the base to आ *ā*, गतास् *gatās*.

11. The instrumental plural has, instead of the final अ *a* and the termination भिस् *bhis*, the termination एस् *ais*, गतैस् *gatais*.

12. Before the terminations of the dative and ablative plural, भ्यस् *bhyas*, and the locative, सु *su*, the final अ *a* of the base is changed to ए *e*, गतेभ्यस् *gate-bhyas*, गतेषु *gate-shu*.

PARADIGM: कान्ति *kántā*, m.n. 'dear.' The feminine is, according to § 210, कान्ता *kántā*, the declension of which will be given in the following paragraph.

SINGULAR.			DUAL.		
	m.n.	n.		m.n.	n.
N.	—	कान्तस् <i>kánta-s</i>	कान्तम् <i>kánta-m</i>		
V.	कान्त् <i>kánta</i>	—	—		कान्तौ <i>kántau</i>
Acc.	कान्तम् <i>kánta-m</i>	—	—		कान्ते ¹ <i>kánte</i>
I.	कान्तेन <i>kánté-n-a</i>	—	—		
D.	कान्ताय <i>kántā-y-a</i>	—	—	कान्ताभ्याम् <i>kántā-bhyám</i>	—
Abl.	कान्तात् <i>kántāt</i>	—	—		
G.	कान्तस्य <i>kánta-sya</i>	—	—	कान्तयोस् <i>kánta-yos</i>	—
L.	कान्ते <i>kánté</i>	—	—		
PLURAL.					
	m.n.	m.		n.	
N.V.	—	कान्तास् <i>kántás</i> ²		कान्तानि <i>kántā-n-i</i> ²	
Acc.	—	कान्तान् <i>kántān</i>			
Instr.	कान्तेस् <i>kántais</i>	—	—		
D. Abl.	कान्तेभ्यस् <i>kánté-bhyas</i>	—	—		
Gen.	कान्तानाम् <i>kántā-n-ām</i> ³	—	—		
Loc.	कान्तेषु <i>kánté-shu</i>	—	—		

Look for examples to § 173, IV.; decline also अस्त्र *acṣṭra*, m. ‘a horse,’ भय *bhaya*, n. ‘fear.’

¹ Nom. and Acc. *kántau*, *kánté*; Voc. *kántau*, *kánte*.

² Nom. *kántās*, Nom. and Acc. *kántān*; Voc. *kántās*, *kántāni*.

³ Or *kántānām*.

CRUDE FORMS ENDING IN आ.

I. FEMININES.

§ 226. 1. In the vocative singular the final आ *ā* is changed to ए *e*, e.g. गता *gatā*, voc. गते *gate*.

2. The instrumental singular inserts य् *y*, before which the final आ *ā* is made short, गतया *gata-y-ā*.

3. य् *y* is inserted also in the dative, ablative, genitive, and locative singular, e.g. गतायै *gatā-y-ai* (cf. § 223).

4. The nominative, vocative, and accusative dual have ए *e* instead of the final आ *ā* and the termination, गते *gate*.

5. The genitive and locative dual have the same form as in the masculine, गतयोऽस् *gata-y-os*.

6. In the nominative plural the final आ *ā* combines with the initial अ *a* of the termination अस् *as* to आ *ā*, गतास् *gatās*.

PARADIGM: कान्ता (cf. the paradigm of the preceding paragraph).

	SINGULAR.	DUAL.	PLURAL.
N.	कान्ता <i>kāntā</i>		
V.	कान्ते <i>kāntē</i>	कान्ते <i>kāntē</i> ¹	कान्तास् <i>kāntās</i> ²
Acc.	कान्ताम् <i>kāntā-m</i>		
I.	कान्तया <i>kāntā y-ā</i>		I. कान्ताभिस् <i>kāntā-bhīs</i>
D.	कान्तायै <i>kāntā-y-ai</i>	कान्ताभ्याम् <i>kāntā-bhyām</i>	D. Abl. कान्ताभ्यस् <i>kāntā-bhyas</i>
Abl.	कान्तायास् <i>kāntā-y-ás</i>		G. कान्तानाम् <i>kāntā-n-ám</i>
G.	कान्तायास् <i>kāntā-y-ás</i>	कान्तयोस् <i>kāntā-y-os</i>	L. कान्तासु <i>kāntā-su</i>
L.	कान्तायाम् <i>kāntā-y-ám</i>		

अस्या *açvā*, f. 'a mare.'

¹ Nom. and Acc. *kāntē*; Voc. *kāntē*.

² Nom. and Acc. *kāntās*; Voc. *kāntās*.

2. SUBSTANTIVES OF THE MASCULINE GENDER AND ADJECTIVES
OF THE MASCULINE AND FEMININE GENDERS.

§ 227. These affix स् *s* in the nominative and vocative singular, e.g. हाहा *háhá*, masc., 'a Gandharva,' and अतिहाहा *atiháhá*, adj. m.f., 'surpassing a Gandharva,' nom. voc. हाहास् *háhá-s*, अतिहा-हास् *atiháhá-s*.

The remaining cases, except the accusative plural, are formed by the terminations given in § 212, which drop the initial अ् *a* or आ् *á*; initial इ् *i* combines with the final आ् *á* of the base to ए् *e*, initial ए् *e* to ऐ् *ai*, initial ओ् *o* and औ् *au* to औ् *au* (cf. § 21). In the accusative plural of the masculine न् *n* is subjoined.

PARADIGM: अतिहाहा, adj.

	SINGULAR	DUAL
	m.f.	m.f.
N.V.	अतिहाहास्	N.V. अतिहाही
Acc.	अतिहाहाम्	
I.	अतिहाहा	I.D. अतिहाहाभाम्
D.	अतिहाहै	
Abl.	अतिहाहास्	G.L. अतिहाहौस्
G.		
L.	अतिहाहे	

	PLURAL.		
	m.f.	m.	f.
N.V.	अतिहाहास्	—	—
Acc.	—	अतिहाहान्	अतिहाहास्
I.	अतिहाहाभिस्	—	—
D.Abl.	अतिहाहाभ्यस्	—	—
G.	अतिहाहाम्	—	—
L.	अतिहाहासु	—	—

§ 228. The declension of adjectives derived from verbs, without

affix, *e.g.* विश्वपा, 'all-ruling,' from पा, 'to protect,' differs from the preceding paradigm:—

1. In rejecting the final of the noun before all terminations beginning with vowels, except the accusative singular and the nominative and vocative plural, *e.g.* in the dative singular विश्वपि.
2. In forming the plural accusative according to § 212.

PARADIGM: विश्वपा, masc. fem.

SINGULAR	DUAL	PLURAL
N.V. विश्वपा॑स्		N.V. विश्वपा॑स्
Acc. विश्वपा॑म्	{ N.V. विश्वपौ॑ Acc.॑	Acc. विश्वपा॑स्
I. विश्वपा॑		I. विश्वपा॑भिस्
D. विश्वपि॑	{ I.D. विश्वपा॑भाम् Abl.॑	{ D. विश्वपा॑भस् Abl.॑
Abl.॑ } विश्वपस्॑		
G.॑ } विश्वपा॑म्		G. विश्वपा॑म्
L. विश्वपि॑	{ G. विश्वपो॑स् L.॑	L. विश्वपा॑सु॑

Observ. to §§ 227, 228. The neuter of the adjectives ending in आ, according to § 210 *b*, shortens the final and follows the paradigm in § 225.

CRUDE FORMS ENDING IN इ॑ *i* AND उ॑ *u* OF THE MASCULINE,
FEMININE, AND NEUTER GENDERS.

§ 229. 1. In the vocative singular the masculines and feminines change the final इ॑ *i* to ए॑ *e*, उ॑ *u* to ओ॑ *o*, *e.g.* कवि॑ *kavi*, 'a poet,' कदे॑ *kave*. In the neuter this change is optional, *e.g.* वारि॑ *vári*, 'water,' वारे॑ *váre* or वारि॑ *vári*.

2. In the instrumental singular the masculines and neuters insert न॑ *n*, कर्विना॑ *kavi-n-ā*.

3. In the dative singular the masculines change the final इ *i* to अय् *ay*, उ to अव् *av*, कवये *kavay-e*.

4. In the ablative and genitive singular the masculines change the final इ *i* to ए *e*, उ *u* to ओ *o*, and drop the initial अ *a* of the termination, *e.g.* कवैस् *kave-s*.

5. In the locative singular ओ *au* is substituted for the final of the noun and the inflectional termination, कवौ *kavau*.

6. The feminines may follow the rules given for the masculines in 3, 4, and 5, or those given in § 222, 3. In the latter case final इ *i* becomes य् *y*, final उ *u* व् *v*, *e.g.* from मति *mati* in the dative singular either मतये *matay-e*, according to 3, or मत्यै *maty-ai*, according to § 222, 3.

7. In the nominative, vocative, and accusative dual the masculines and feminines lengthen their final without adding any termination, *e.g.* कवी *kavī*.

8. In the nominative and vocative plural the masculines and feminines change their final इ *i* to अय् *ay*, उ *u* to अव् *av*, *e.g.* कवयस् *kavay-as*.

9. In the instrumental singular of the feminines and genitive and locative dual of the masculines and feminines final इ *i* is changed to य् *y*, उ *u* to व् *v*, मत्या *maty-ā*, कव्योस् *kavy-os*.

10. The neuters insert न् *n* (in accordance with § 16, ण् *ṇ*) before the terminations beginning with a vowel, *e.g.* dative singular वारिणे *vāri-ṇ-e*.

11. When a noun in इ *i* or उ *u*, whether substantive or adjective, is used in the neuter gender in the same sense in which it is employed in the masculine, it may optionally be declined like a masculine, except the nominative, vocative, and accusative, *e.g.* शुचि *çuchi*, adj., 'pure,' in the dative singular of the neuter either शुचने *çuchi-n-e* (10), or शुचये *çuchay-e* (3).

PARADIGMS: अग्निः *agní*, masc., 'fire;' मति॑ *máti*, fem., 'mind,' वारि॑ *vári*, neut., 'water;' मधु॑ *mádhu*, neut., 'honey;' गुरु॑ *gurú*, adj. m.f.n., 'heavy.'

	SINGULAR.	DUAL	PLURAL
N.	अग्निस् <i>agní-s</i>		
V.	अग्ने॑ <i>agné</i>	N.V. अग्नी॑ <i>agni</i> ¹	N.V. अग्नयस् <i>agnay-as</i> ²
Acc.	अग्निम् <i>agni-m</i>		Acc. अग्नीन् <i>agni-n</i>
I.	अग्निना॑ <i>agni-n-á</i>		I. अग्निभिस् <i>agni-bhis</i>
D.	अग्निभ्ये॑ <i>agny-e</i>	I.D. अग्निभ्याम् <i>agni-bhyám</i>	D. Abl. अग्निभ्यस् <i>agni-bhyas</i>
Abl. {	अग्नेस् <i>agné-s</i>		G. अग्नीनाम् <i>agni-n-ám</i> ³
G. {		G. अग्न्योस् <i>agny-ós</i>	L. अग्निषु॑ <i>agni-shu</i>
L. {	अग्नी॑ <i>agnáu</i>	L. अग्नी॑ <i>agni</i>	

कवि॑ *kavi*, m., 'a poet.'

	SINGULAR.	DUAL	PLURAL.
N.	मतिस्॑ <i>máti-s</i>		
V.	मते॑ <i>máte</i>	N.V. मती॑ <i>máti</i>	N.V. मतयस् <i>mátiy-as</i>
Acc.	मतिम्॑ <i>máti-m</i>		Acc. मतीस्॑ <i>máti-s</i>
I.	मत्या॑ <i>máty-á</i>		I. मतिभिस्॑ <i>máti-bhis</i>
D.	मतये॑ or मत्यै॑ <i>mátiy-e</i> <i>máty-ai</i>	I.D. भूति॑ <i>bhúti</i>	D. Abl. मतिभ्यस्॑ <i>máti-bhyas</i>
Abl. {	मतेस्॑ or मत्यास्॑ <i>máte-s</i> <i>máty-ás</i>		G. मतीनाम्॑ <i>máti-n-ám</i>
G. {		G. भूत्योस्॑ <i>bhúty-ós</i>	L. मतिषु॑ <i>máti-shu</i>
L. {	मती॑ or मत्याम्॑ <i>mátau</i> <i>máty-ám</i>	L. भूति॑ <i>bhúti</i>	

भूति॑ *bhúti*, f., 'state of being.'

¹ Nom. and Acc. *agni*; Voc. *agni*.

² Nom. *agnayas*; Voc. *agnayas*.

³ Or *agnináam*.

	SINGULAR	DUAL.	PLURAL.
N.	वारि <i>vári</i>		
V.	वारि or वारे <i>vári</i> <i>váre</i>	N.V. वारिणी <i>vári-n-i</i>	N.V. वारीणि <i>vári-η-i</i>
Acc.	वारि <i>vári</i>		I. वारिभिस <i>vári-bhis</i>
I.	वारिणा <i>vári-n-á</i>		
D.	वारिणे <i>vári-η-e</i>	I.D. वारिभ्याम् <i>vári-bhyám</i>	D. Abl. वारिभ्यस् <i>vári-bhyas</i>
Abl. {	वारिणस् <i>vári-η-as</i>		G. वारीणाम् <i>vári-n-ám</i>
G. {		G. वारिणोस् <i>vári-η-os</i>	L. वारिषु <i>vári-η-shu</i>
L. {	वारिणि <i>vári-η-i</i>		

	SINGULAR.	DUAL.	PLURAL.
N.	मधु <i>madhu</i>		
V.	मधु or मधो <i>madhu</i> <i>madho</i>	N.V. मधुनी <i>madhu-n-i</i>	N.V. मधूनि <i>madhū-n-i</i>
Acc.	मधु <i>madhu</i>		I. मधुभिस <i>madhu-bhis</i>
I.	मधुना <i>madhu-n-á</i>		
D.	मधुने <i>madhu-n-e</i>	I.D. मधुभ्याम् <i>madhu-bhyám</i>	D. Abl. मधुभ्यस् <i>madhu-bhyas</i>
Abl. {	मधुनस् <i>madhu-n-as</i>		G. मधुनाम् <i>madhū-n-ám</i>
G. {		G. मधुनोस् <i>madhu-n-os</i>	L. मधुषु <i>madhu-shu</i>
L. {	मधुनि <i>madhu-n-i</i>		

त्रपु *trapu*, n. 'tin' (observe § 16).

SINGULAR.					DUAL.			
	m.f.n.	m.f.	m.n.	f.	n.	m f.n.	m.f.	n.
N.	—	गुरुस् gurú-s	—	—	गुरु gurú			
V.	गुरोः gúro	—	—	—	or गुरु gúru	N.V.	—	गुरु गुरुणी gurú ¹ gúru-n-i ¹
Acc.	—	गुरुम् gurú-m	—	—	गुरु gurú	Acc.	—	
I.	—	—	गुरुणा gurú-n-á	गुर्वा gurv-á	—			
D.	गुरवे guráv-e	—	—	or गुर्वे gurv-é	or गुरुणे gurú-n-e	I.D.	गुरुभ्याम् gurú-bhyám	—
Abl.	गुरोस् guró-s	—	—	or गुर्वास् gurv-ás	or गुरुणास् gurú-n-as	Abl.	गुरु-भ्याम् gurú-bhyám	—
G.	गुरोः guró-s	—	—	gurv-ás	gurú-n-as	G.	गुर्वोस् gurv-ós	or गुरुणोस् gurú-n-os
L.	गुरौ gurú	—	—	or गुर्वाम् gurv-ám	or गुरुणी gurú-n-i	L.	गुर्वोस् gurv-ós	or गुरुणोस् gurú-n-os
PLURAL.								
	m.f.n.	m.f.	m.	f.	n.			
N.V.	—	गुरवस् gurav-as ²	—	—	—			गुरुणी gurú-n-i ²
Acc.	—	—	गुरुन् gurú-n	गुरुस् gurú-s	—			
Instr.	गुरुभिस् gurú-bhis	—	—	—	—			
D. Abl.	गुरुभ्यस् gurú-bhyas	—	—	—	—			
Gen.	गुरुणाम् gurú-n-ám ³	—	—	—	—			
Loc.	गुरुषु gurú-shu	—	—	—	—			

लघु *laghu*, adj., 'light.'

Obs. गुरु and लघु, according to § 210, may form also the feminines गुर्वी *gurv-ī*, लघ्वी *laghvī*, which follow the paradigm देवी *devī*, in § 230.

¹ Nom. and Acc. *gurū*, *gurini*; Voc. *gurū*, *guruni*.

² Nom. *guravas*; Nom. and Acc. *gurúni*; Voc. *guravas*, *gurúni*.

³ Or *gurúpásm*.

CRUDE FORMS ENDING IN ई ī AND ऊ ū.

I. FEMININES.

§ 230. (a.) Those consisting of more than one syllable:—

1. Shorten their final in the vocative singular.
2. Change their final ई ī to य् y, ऊ ū to व् v, before the terminations beginning with a vowel.

(b.) The monosyllabic forms:—

1. Use the nominative singular also as vocative.
2. Optionally insert न् n in the plural genitive (§ 223).
3. Change ई ī to इय् iy and ऊ ū to उव् uv before the terminations beginning with a vowel.

PARADIGMS: देवी *devī*, 'a goddess,' वधू *vadhū*, 'a wife,' श्री *cri*,
n. p. of a goddess, भू *bhrū*, 'the brow.'

	SINGULAR	DUAL.	PLURAL.
N.	देवी <i>devī</i>		
V.	देवि <i>devi</i>	देव्यौ <i>devy-au</i> ¹	देव्यस् <i>devy-as</i> ²
Acc.	देवीम् <i>devī-m</i>		देवीस् <i>devī-s</i>
I.	देव्या <i>devy-ā</i>		देवीभिस् <i>devī-bhis</i>
D.	देव्यै <i>devy-ai</i>	देवीभ्याम् <i>devī-bhyām</i>	देवीभ्यस् <i>devī-bhyas</i>
Abl.	देव्यास् <i>devy-ās</i>		देवीनाम् <i>devī-nām</i>
G.	देव्यास् <i>devy-ās</i>	देव्योस् <i>devy-ōs</i>	देवीषु <i>devī-shu</i>
L.	देव्याम् <i>devy-ām</i>		

नदी *nadī*, f. 'river.'

¹ In the Nom. and Acc. *devyau*; in the Voc. *devyau*.

² In the Nom. *devyās*; in the Voc. *devyas*.

	SINGULAR.	DUAL.	PLURAL.
N.	वधूः <i>vadhū-s</i>		
V.	वधु <i>vādhū</i>	N.V. Acc. वधौ <i>vadhv-au</i> ¹	N.V. <i>vadhv-ās</i> ²
Acc.	वधूम् <i>vadhū-m</i>		A. वधूम् <i>vadhū-s</i>
I.	वधा <i>vadhv-ā</i>		I. वधूभिस् <i>vadhū-bhis</i>
D.	वधै <i>vadhv-āi</i>	I.D. Abl. वधूभ्याम् <i>vadhū-bhyām</i>	D.A. वधूभ्यस् <i>vadhū-bhyas</i>
Abl. {	वधास् <i>vadhv-ās</i>		G. वधूनाम् <i>vadhū-n-ām</i>
G. {		G.L. वधोस् <i>vadhv-ōs</i>	L. वधूषु <i>vadhū-shu</i>
L.	वधाम् <i>vadhv-ām</i>		

	SINGULAR.	DUAL.	PLURAL.
N.V.	श्रीस् <i>śrī-s</i>		
Acc.	श्रीयम् <i>śrīy-um</i>	N.V. Acc. श्रीयौ <i>śrīy-au</i>	N.V. Acc. श्रीयस् <i>śrīy-as</i>
I.	श्रीया <i>śrīy-ā</i>		I. श्रीयिस् <i>śrī-bhis</i>
D.	श्रीये or श्रीयै <i>śrīy-ē</i> <i>śrīy-di</i>	I.D. Abl. श्रीभ्याम् <i>śrī-bhyām</i>	D.Abl. श्रीभ्यस् <i>śrī-bhyas</i>
Abl. {	श्रीयस् or श्रीयास् <i>śrīy-ās</i> <i>śrīy-ās</i>		G. श्रीयाम् or श्रीणाम् <i>śrīy-ām</i> <i>śrī-n-ām</i>
G. {		G.L. श्रीयोस् <i>śrīy-ōs</i>	L. श्रीषु <i>śrī-shu</i>
L.	श्रीयि or श्रीयाम् <i>śrīy-i</i> <i>śrīy-ām</i>		

धी *dhī*, f. 'understanding.'

¹ In the Nom. and Acc *vadhvau*; in the Voc. *vādhvau*.

² In the Nom. *vadhvās*; in the Voc. *vādhvās*.

	SINGULAR.	DUAL.	PLURAL.
N.V.	भूस् <i>bhū-s</i>		
Acc.	भूवम् <i>bhrūv-am</i>	भूवौ <i>bhrūv-au</i>	भूवस् <i>bhrūv-as</i>
I.	भूवा <i>bhrūv-ā</i>		भूभिस् <i>bhrū-bhis</i>
D.	भूवे or भूवै <i>bhrūv-é</i> <i>bhrūv-āi</i>	भूभ्याम् <i>bhrū-bhyām</i>	भूभ्यस् <i>bhrū-bhyás</i>
Abl.			
G.	भूवस् or भूवास् <i>bhrūv-ds</i> <i>bhrūv-ās</i>	भूवोम् <i>bhrūv-ōs</i>	भूवाम् or भूणाम् <i>bhrūv ām</i> <i>bhrū-n-dm</i>
L.	भूवि or भूवाम् <i>bhrūv-i</i> <i>bhrūv-ām</i>		भूष <i>bhrū-shū</i>

भू *bhū*, f. 'earth.'

2. MASCULINE SUBSTANTIVES AND NOUNS DECLINABLE IN MASCULINE AND FEMININE GENDERS.

§ 231. I. When derived from a verb without affix and

1. When monosyllabic, e.g. लू *lū* (from लू *lū*, 'to cut'), 'a male or female reaper,' they follow the analogy of the two last paradigms, except in the dative, ablative, genitive, and locative singular, and the genitive plural, where they have the first form only, e.g. लुवे *luv-e*, not लुवै *luv-ai*, लुवस् *luv-as*, etc.

2. When forming the second member of a compound, e.g. जलपी *jala-pī*, 'drinking-water,' they take the terminations prescribed in 1, and change the final ई *i* and ऊ *ū* of the crude form to य *y* and व *v* before vowels, e.g. sing. acc. जलप्यम् *jalapy-am*, instr. जलप्या *jalapy-ā*, etc.; but, when the finals are preceded by a compound consonant, they are changed to इय *iy* and उव *uv*, as in 1, e.g. यवक्री *yava-kri*, 'buying grain,' sing. acc. यवक्रियम् *yavakriy-am*, instr. यवक्रिया *yavakriy-ā*.

II. Polysyllabic non-compound masculines take the terminations prescribed in § 212 and follow the rules given in § 222,

1, 2, and 4, but use the singular nominative also as vocative. The feminines differ from the masculines only in the accusative plural, e.g. पपी *papi*, masc., 'the sun,' nom. and voc. sing. पपीस् *papi-s*, acc. पपीम् *papi-m*, plur. acc. पपीन् *papi-n*. आरू *árú*, m.f., 'tawny,' plur. acc. masc. आरून् *árú-n*, fem. आरूस् *árú-s*. The finals ई *i* and ऊ *ú* become य् *y* and व् *v* before the terminations beginning with a vowel, except in the locative singular of the nouns in ई *i*, where ई *i* + ई *i* makes ईै *i*, e.g. पपी *papi*, sing. instr. पप्या *papy-ā*, loc. पपी *papi*.

III. The compound adjectives, the second member of which is a monosyllabic feminine ending in ई *i* or ऊ *ú*, as प्रधी *pradhī* (from धी *dhī*, fem., 'understanding'), may optionally be declined in the feminine like देवी *devī* and वधू *vadhū* in the vocative, dative, ablative, genitive, and locative singular, and in the genitive plural, or follow the declension of the masculine, with which they accord in all the other cases.

The masculine is declined according to rule II., except in the locative singular, where final ईै *i* is changed to य् *y*, and in the accusative plural, where आस् *as* is affixed. E.g. sing. voc. masc. and fem. प्रधीस् *pradhī-s*, or fem. प्रधि *pradhi*; dative masc. and fem. प्रध्यै *pradhy-e*, or fem. प्रध्यै *pradhy-ai*; abl. and gen. masc. and fem. प्रध्यस् *pradhy-as*, or fem. प्रध्यास् *pradhy-ás*; loc. masc. and fem. प्रध्य॒ि *pradhy-i*, or fem. प्रध्याम् *pradhy-ām*; gen. plur. masc. and fem. प्रध्याम् *pradhy-ām*, or fem. प्रधीनाम् *pradhī-n-ām*. But sing. acc. masc. and fem. प्रध्यम् *pradhy-am*, instr. प्रध्या *pradhy-ā*; nom. voc. and acc. plur. masc. and fem. प्रध्यस् *pradhy-as*.

IV. Compound adjectives having as a second member a poly-syllabic feminine in ई *i* or ऊ *ú*, e.g. अतिचमू *atichamú* (चमू *chamú*, fem., 'an army'), follow the declension of देवी *devī* and वधू *vadhū* in the masculine as well as in the feminine. The accusative plural in the masculine, however, terminates in न् *n*, e.g. vocative singular. masc. and fem. अतिचमू *atichamu*, dative अतिचमै *ati-*

chamv-ai, but plural accusative masc. अतिचमून् *atichamī-n* (fem. अतिचमूस् *atichamū-s*).

§ 232. In the neuter the adjectives in ई ī and ऊ ū shorten their finals according to § 210 b, and are declined like the neuter nouns in ई *i* and ऊ *u* (§ 229). But in all cases, except the three first of the three numbers, they may substitute the inflexions of the masculine, e.g. अतिचम् *atichamu*, neuter of अतिचमू *atichamū* (§ 231, IV.), in the singular dative अतिचमुने *atichamu-n-e* or अतिचम्वै *atichamv-ai*.

CRUDE FORMS ENDING IN च्चर् ?i, MASCULINE, FEMININE, AND
NEUTER.

§ 233. 1. The nominative singular of the masculines and feminines substitutes आ ā for the final and the termination, e.g. पितृ *pitrī*, 'father,' nom. पिता *pitā*, मातृ *mātrī*, 'mother,' माता *mātā*.

2. In the vocative singular the final is changed to अर् *ar*. In the neuter this change is optional.

3. The termination of the accusative singular in the masculine and feminine is अम् *am*.

4. In the accusative singular, nominative, vocative, accusative dual, and nominative and vocative plural of the masculine and feminine the final च्चर् ?i is changed to आर् *ār*.

Exc. जामातृ *jāmātri*, masc., 'a son-in-law;' दुहितृ *duhitri*, fem., 'a daughter;' देवृ *devri*, masc., 'a brother-in-law;' ननन्दृ *nanandri* or ननान्दृ *nanāndri*, fem., 'a husband's sister;' नृ *nri*, masc., 'a man;' पितृ *pitri*, masc., 'father;' भ्रातृ *bhrātri*, masc., 'brother;' मातृ *mātri*, fem., 'mother;' यातृ *yātri*, fem., 'the wife of the husband's brother;' यामातृ *yāmātri* = जामातृ *jāmātri*; शंखृ *çamstri*, masc., 'one who praises;' and सृजेष्टृ *savyeshthri*, masc., 'a charioteer,' change the final च्चर् ?i to अर् *ar*.

5. In the ablative and genitive singular of the masculine and feminine उर् *ur* is substituted for the final and the termination, पितुर् *pitur*.

6. In the locative singular of the masculine and feminine the final is changed to अर् *ar*.

7. In the dative and instrumental singular and in the genitive and locative dual the final र्तु *rti* is changed to र् *r*.

8. The neuter, according to § 16, inserts ा before the terminations which begin with vowels. But when the neuter has a corresponding masculine, which is different only by the gender, it may optionally take the forms of the latter, except in the nominative, vocative, and accusative (*cf.* § 229, 11, and § 232).

PARADIGMS: दातृ *dátrí*, m.n. 'a giver,' स्वसृ *svásri*, fem. 'a sister.'

SINGULAR.			DUAL.		
	m.n.	m.	n.	m.n.	m.
N.	—	दाता <i>dáta</i>	दातृ <i>dátr</i>		
V.	दातर् <i>dátar</i>	—	or दातृ <i>dátr</i>	N. V. Acc	—
Acc.	—	दातारम् <i>dátar-ám</i>	दातृ <i>dátr</i>		दातारौ <i>dátar-au</i> ¹
I.	दाता <i>dáti</i> - <i>ñ</i>	—	or दातृणा <i>dátr-n-á</i>		दातृणौ <i>dátr-n-í</i>
D.	दात्रि <i>dátr-e</i>	—	or दातृणे <i>dátr-n-e</i>	I. D. Abl.	दातृभ्याम् <i>dátr-bhyám</i>
Abl.	दातुर् <i>dátr</i>	—	or दातृणस् <i>dátr-n-as</i>	G. L.	—
G.		—	or दातृणि <i>dátr-n-i</i>		or दातृणोस् <i>dátr-n-os</i>
L.	दातरि <i>dátr-i</i>	—	or दातृणि <i>dátr-n-i</i>		

¹ In the Nom. and Acc. *dátarau*, *dátriní*; in the Voc. *dátarau*, *dátriní*.

PLURAL.

	m.n.	m.	n
N.V.	—	दातारस् <i>dātaras</i> ¹	} दातृणि <i>dātri-n-i</i> ²
Acc.	—	दातृन् <i>dātri-n</i>	
Instr.	दातृभिस् <i>dātri-bhis</i>	—	—
D.Abl.	दातृभ्यस् <i>dātri-bhyas</i>	—	—
Gen.	दातृणाम् <i>dātri-n-ām</i>	—	—
Loc.	दातृषु <i>dātri-shu</i>	—	—

Like the masculine is declined नप्त्रु *naptṛi*, m. 'grandson.'

	SINGULAR.	DUAL.	PLURAL.
N.	स्वसा <i>svásā</i>		} N.V. द्वसारस् <i>svásār-as</i>
V.	स्वसर् <i>svásar</i>	स्वसारौ <i>svásar-ou</i>	
Acc.	स्वसारम् <i>svásar-ām</i>		} Acc. द्वसृष् <i>svásri-s</i>
I.	स्वस्रा <i>svásrā</i>		
D.	स्वस्रे <i>svásr-e</i>	} I.D. द्वस्रृभ्याम् <i>svásr-bhyām</i>	} I. द्वसृभिस् <i>svásri-bhis</i>
Abl.	स्वस्रृ <i>svásr</i>		
G.	स्वस्रृ <i>svásr</i>	} G. द्वस्रृणाम् <i>svásr-i n-ām</i>	} D. Abl. द्वस्रृभ्यस् <i>svásr-bhyas</i>
L.	स्वस्रि <i>svásri</i>		
	स्वस्रृ- <i>svásr-</i>	स्वस्रृ- <i>svásr-</i>	स्वस्रृष् <i>svásr-shu</i>

¹ In the Nom. *dātrās*; in the Voc. *dātaras*.

² In the Nom. and Acc. *dātrīṇi*; in the Voc. *dātrīṇi*.

PARADIGM OF THE EXCEPTION TO 4: पितृ *pitrí*, masc.

	SINGULAR.	DUAL.	PLURAL.
N.	पिता <i>pitā</i>		
V.	पितर् <i>pitar</i>	पितरौ <i>pitar-au¹</i>	पितरस् <i>pitar-as²</i>
Acc.	पितरस् <i>pitar-am</i>		पितृन् <i>pitrī-n</i>
I.	पित्रा <i>pitr-ā</i>		पितृभिस् <i>pitrī-bhis</i>
D.	पित्रे <i>pitr-é</i>	पितृभ्याम् <i>pitrī-bhyām</i>	पितृभ्यस् <i>pitrī-bhyas</i>
Abl.	पितुर् <i>pitūr</i>		पितृणाम् <i>pitrī-n-ām³</i>
G.		पित्रोस् <i>pitr-ōs</i>	
L.	पितरि <i>pitār-i</i>		पितृशु <i>pitrī-shu</i>

In the same way is declined भ्रातृ *bhrātri*, m. 'brother;' also मातृ *mātri*, f. 'mother,' except in the acc. plur. which has final *s* instead of *n*, मातृस् *mātris*.

CRUDE FORMS ENDING IN ऐ, ओ AND औ, MASCULINE AND FEMININE.

§ 234. I. The nominative singular is used also as a vocative.

II. Before the terminations beginning with a vowel final ऐ *ai* is changed to आय् *āy*, ओ *o* to आव् *āv*, and औ *au* to आव् *āv*.

Except. Final ओ *o*, 1. becomes आ *ā* before the terminations of the accusative singular and plural, which reject their initial ओ *a*; 2. is left unchanged before the termination of the ablative and genitive singular which drops its initial ओ *a*; 3. becomes आव् *āv* in the nominative, vocative, accusative, dual, and nominative and vocative plural; 4. becomes औ *au* in the nominative and vocative singular.

¹ In the Nom. and Acc. *pitarau*; in the Voc. *pitarau*.

² In the Nom. *pitaras*; in the Voc. *pitaras*.

³ Or *pitrīnām*.

III. Final ए *ai* before the terminations beginning with स् *s* (nominative and vocative singular, locative plural) and भ् *bh* (instrumental, dative, ablative dual and plural) is changed to आ *ā*.

PARADIGMS: रै *rai*, m. 'wealth,' गौ *go*, m.f. 'ox, cow,' नौ *nau*, fem. 'a ship.'

	SINGULAR.	DUAL.	PLURAL.
N.V.	रास् <i>rā-s</i>		
Acc.	राचस् <i>rāy-s</i>	राधौ <i>rāy-au</i>	राधस् <i>rāy-as</i>
I.	राया <i>rāy-ā</i>		I.
D.	राये <i>rāy-é</i>	राभ्याम् <i>rā-bhyām</i>	Dat. Abl.
Abl. {	रायस् <i>rāy-ds</i>		
G. {	रायो <i>rāy-ō</i>	रायोस् <i>rāy-ōs</i>	G.
L. {	रायि <i>rāy-i</i>	रायोस् <i>rāy-ōs</i>	L.
			रासु <i>rā-sū</i>

	SINGULAR.	DUAL.	PLURAL.
N.V.	गौस् <i>gau-s</i>		N.V.
Acc.	गाम् <i>gām</i>	गावौ <i>gāv-au</i>	गावस् <i>gāv-as</i>
I.	गवा <i>gāv-ā</i>		Acc.
D.	गवे <i>gāv-e</i>	गोभ्याम् <i>gō-bhyām</i>	I.
Abl. {	गोस् <i>gōs</i>		गोभ्यस् <i>gō-bhyas</i>
G. {	गो <i>gō</i>	गवोस् <i>gāv-ōs</i>	G.
L. {	गवि <i>gāv-i</i>	गवोस् <i>gāv-ōs</i>	गोषु <i>gō-ṣhu</i>

SINGULAR.		DUAL.		PLURAL.	
N.V.	नौस् náu-s	N.V.	नावी náv-ī	N.V.	नावस् náv-as
Acc.	नावम् náv-am	Acc.	नावौ náv-au	Acc.	नाविस् náv-bhis
I.	नावा náv-ā			I.	नाविस् náv-bhis
D.	नावे náv-é	I.D.	नौभ्याम् náu-bhyám	D.	नौभ्यस् náu-bhyás
Abl.}	नावस् náv-as		नावौस् náv-ōs	G.	नावाम् náv-ām
G.}	नाव-स् náv-s	L.	नावौस् náv-ōs	L.	नौषु nau-shú
I.	नावि náv-i				

The rule in § 232 applies also here, e.g. the neuter अतिनु atinu (§ 210 b) of the masc. and fem. अतिनौ atinau makes in the singular dative अतिनुने atinu-n-e, or like the dative of the masculine अतिनावि atináv-e.

§ 235. A SYNOPSIS OF ALL THE TERMINATIONS OF NOUNS.

Observ. Those which contain a part of the crude form, are distinguished by an asterisk.

	SINGULAR.						
	m.f.n.	m.f.	m.n.	f.n.	m.	f.	n.
N.	कृदृतपणः (स) आः नलः (for रु (आस) and स)	कृदृतपणः (स) आः नलः (for रु (आस) and स)	—	—	आन् आन्	आ ई आन्	अ ई उ च्च म्
V.	Thesameand ए औ	—	आ	दृ उ	—	—	दृ उ च्च
Acc.	म्	आम्	—	—	—	—	दृ उ च्च दृ त पणः लः (for रु and स)
I.	आ	—	ना णा	—	—	आया	—
D.	ए	—	आय	—	—	ए आयै	न णि
Abl.	आस् सूपस् ओस् उः (for उरु)	—	Abl. आत् G. स्त्	—	—	आस् आया:	न सूपस् न आया:
G.	—	—	—	—	—	आम् आयाम्	नि णि
L.	ई औ	—	—	—	—	—	—

DUAL

m.f.n.	m.f.	m.n.	f.n.	m.	f.	n.
N.V. Acc. . . .	आौ ईौ ऊ	.	ए	.	.	ईौ
I.D. Abl. भ्यास्	.	.	.	.	.	.
G.L. ओस्	.	.	.	.	.	नौस् एौस्

PLURAL.

N.V. . . .	आस् आस् अव्यस् अव्यस्	.	.	.	.	इौ आनि ईौनि जानि चृणि and insertion of a nasal.
Acc. . . .	आस् स्	.	.	आन् ईन् जन् चृन्	आस् ईस् जस् चृस्	Like the no- minative and vocative.
I. भिस्	.	ऐस्	.	.	.	.
D.Abl. भ्यस्	.	एव्यस्	.	.	.	.
G. आम् आनाम् ईनाम् ऊनाम् चृणाम्	.	.	.	.	.	.
L. सु (षु)	.	एष्	.	.	.	.

APPENDIX

SOME VEDIC ANOMALIES IN THE DECLENSION OF NOUNS.

§ 236. Though the Vedic declension of nouns presents a great number of variations, the regular forms are more frequent.

§ 237. *Singular: nominative.* Some feminines ending in आ or ई take the termination स्.

Vocative. Some feminines ending in आ shorten the final. The masculines ending in मन् have मस्, and those in वन् and वन्, and the participle of the reduplicated perfect *Parasmaipada* have वस्, e.g. भानुमन्, भानुमस्.

Accusative. Some nouns ending in ई, उ, or ऊ, take आस्, before which ई is changed to य्, and उ or ऊ to व्.—Sometimes न् is inserted in order to avoid the hiatus.—महान्तम् from महन्.

‘great’ is contracted into सहाम्; पन्थानम् from पथिन्, ‘path,’ into पन्थाम् (see § 239, No. 24).

Instrumental. Nouns ending in अ have एना (instead of एन), or combine the termination immediately with the final अ of the crude form to आ, e.g. सव्या, particularly in those ending in ल्वन्, कवित्वना. The feminines in आ do not insert य्, धारा instead of धारया. Masculines and even neuters in ह् and उ do not insert न्, but change ह् to द् and उ to व्, e.g. क्रतु masc., क्रत्वा; सधु neut., सधा; or उ to अव्, बाड़ी masc., बाहवा; or व्, घृतखुवा. The termination sometimes combines with a preceding य् to ई, with a preceding व् to ऊ, e.g. नती instead of सत्वा, from सति. य् is inserted after अ and उ, स्वप्नया, साधुया, and उय् changed to विय्, दार्विया (from दारू). When य् is inserted, final अ of the base is rejected, विश्वा from विश्व. या appears as termination also in नावया from नौ, and even in लम्ब्या (from आत्मन्, cf. § 239, No. 17).—प्रथिना, सहिना, भूना, instead of प्रथिज्ञा, etc., from प्रथिमन्, etc., reject the स् of the crude form, and श्विता for श्विचा, from श्वितृ, the ई.

Dative. Forms in ई are changed to ई, जाती for जातै from जति; final ऊ of the crude form is changed to ऊर्, नरै from नू.

Ablative and genitive. ज्ञा shortens its final and makes ज्ञयास्. Nouns in ह् and उ, even neuters, take the termination अस् and change ह् to य्, उ to व्, e.g. पन्थस्, वस्सस् (वसु neut.). Some neuters in उ change their final to ऊ, सधोत्.—सोभरि and तिरस्ती, although masc., take the termination of the fem. आस; on the other hand feminines in ई and ऊ take ऊस्.—विश्व takes the real termination of the ablative ऊत्, विश्वीत्.

Locative. The termination ई may be lengthened.—Nouns ending in अ or आ have sometimes आ instead of final ए or आयाम्, मधा (for मधि), गुहा (for गुहायाम्); those in आ occur also with ए, देवते instead of देवतायाम्. Those in उ take the regular termination and change उ to ऊव्, सूनवि from सूनु.—आ occurs instead

of final आौ, नाभा from नाभि.—Those in ज have the regular termination, तन्त्रि from तनू.—Final चाम् and वाम् drop the म् and are changed to ई and ऊ, गौरी, तबू.—Nouns ending in अन् may reject the termination, e.g. चर्मेन् for चर्मणि.—याहृष् takes the termination निन् (cf. the locative of the pronouns, § 247).

Dual: nominative, vocative, and accusative. आौ, or even आ, is substituted for final आौ, अहुर्.—च् is inserted after अ and ऊ, before which अ is rejected and ऊ changed to व्, सधूरशेषा (instead of °शेषी), चम्बौ (instead of चम्बौ from चमू).—भूमा occurs instead of भूमी from भूमि.—Nouns in ई and ऊ reject the termination, चरन्ती (for चरन्त्यौ), also अनवैन्.

Genitive and locative. पस्त्वोस् occurs instead of पस्त्वचोस्.

Plural: nominative and vocative. Nouns ending in अ and आ double the termination, देवासस्. आर्यास् is contracted to आरीस्. Final ऊ is changed to उव्, अयुवस्; to आव्, अधिगावस् (cf. § 234, II., Exc.).—Nouns ending in ई and ऊ make ईस् and अस् instead of घस्, and ऊस् and अवस् instead of वस्, उर्वीस् from उर्वी, पत्नयस् from पत्नी.—भक्तिवन्त् forms भक्तिवांसस् (cf. § 221, V.).—The neuters frequently drop their final नि (णि), वृक्षा instead of वृक्षाणि, and shorten the preceding vowel, कर्म instead of कर्माणि, अस्यूरि for अस्यूरीणि, पुर् for पुरुणि. Nouns ending in अन् lengthen the अ, सान्ति, घृतवान्ति (cf. § 221, II. Exc. 2).

Accusative. Nouns ending in ई (consisting of more than one syllable, § 230, a.) and ऊ take the termination अस्, before which ई is changed to घ, ऊ to व् or उव्; on the other hand न् occurs instead of अस्, सयोभून् from सयोभू. In Epic Poetry अस् is affixed to nouns ending in अू, which is then changed to अर्, पितरस्.

Instrumental. Nouns in अ have °एभिस् instead of ऐस् (cf. § 225, 11). नदी forms नदैस्.

Dative and ablative. नारी and सिनानी occur with shortened ई.

Genitive. The affix is added immediately to some nouns, चरथाम्. The final अू may become र् or अर्, सप्ताम् from सप्तू.

जराम् from जृ. When न् is inserted, it may be left unchanged, धातृणाम्. न् is inserted irregularly in यामणीनाम्.

Locative. The termination is doubled in पृत्सुषु; विश् makes विश्वु instead of विष्वु. वन्, रन्, दम् change their final to Anusvāra ̐, वंसु, etc.

§ 238. 1. In the Veda the distinction between the strong and weak cases (§ 220) is less regularly observed than in the later Sanskrit. Thus the termination of the accusative is attached to the weak form in अर्द्धावतम् instead of अर्द्धावल्लम्, and that of the nominative plural even to the weakest in तस्युषस् instead of तस्थिवांसस्. In the nouns ending in षन् the use of the strong form is absolute in the nominative singular only; in all the other strong cases it is optional, e.g. तच्चन् sing. nom. तच्चा, accus. तच्चणम् or तच्चाणम्. On the other hand दावने occurs instead of दाव्वि. The nouns ending in अस् lengthen the penultimate also in other cases than the singular nominative, e.g. in the nom. voc. acc. dual उषासा, gen. plur. उषासाम्, from उषस्. Sometimes they reject अस्, e.g. उषाम्, or drop their final स् and are declined like nouns ending in अ, e.g. अङ्गिरास्, nom. plur. of अङ्गिर, for अङ्गिरस्. Nouns ending in अम् sometimes have a strong form like those in अन्, e.g. ज्ञम्, nom. voc. acc. dual ज्ञामा, nom. plur. ज्ञामस्, nom. sing. ज्ञास् (for *ज्ञमस्), accus. sing. ज्ञाम् (for *ज्ञामम्).

2. The inflectional terminations are sometimes rejected, particularly, as already noticed, in the locative singular, but also in other cases, especially when the noun is conjoined with another inflected noun, cf. Rig-veda I. 26, 2; 64, 5, Atharva-veda IV. 22, 3.

3. Cf. § 239.

§ 239. ALPHABETICAL LIST OF ANOMALOUS NOUNS.

1. अङ्गा, अङ्गी, and अङ्गा, fem. 'mother' shorten their final in the vocative singular.

2. अङ्गि n. 'the eye,' अङ्गि n. 'a bone,' दूधि n. 'curdled milk,' सक्षिं n. 'the thigh,' derive the weakest cases from (§ 220) अङ्गन्, अङ्गन्, दूधन्, and सक्षन् (cf. § 221, III.), e.g.

SINGULAR.	DUAL.	PLURAL.
N. V. A. अङ्गि	N. V. अङ्गणी or अङ्गणी	N. V. अङ्गीणि
Instr. अङ्गया		I अङ्गिभिस्
Dat. अङ्गये	I. D. अङ्गिभ्याम्	D. अङ्गिभ्यस्
Abl. } अङ्गणम्	Abl. } अङ्गिभ्याम्	
Gen. } -	G. अङ्गणोम्	G. अङ्गणाम्
Loc. अङ्गणि or अङ्गिणा	L. अङ्गणोम्	L. अङ्गिषु

In the Veda the forms ending in अन् are also used as the bases of other cases, e.g. अङ्गिभिस्, and the nom. voc. acc. dual of अङ्गि is अङ्गी, the instr. dat. abl. अङ्गीभ्याम्, the gen. loc. अङ्गीम्, etc.

3. अधवन् and भगवन् make in the vocative sing. अधोस्, भगोस् (os for original avas, cf. § 237, *vocative*).

4. अनङ्गुह् masc. 'ox,' singular nominative अनङ्गुन्, voc. अनङ्गुन्, acc. अनङ्गुहम्, instr. अनङ्गुहा, dat. ॰हि, abl. gen. ॰हस्, loc. ॰हि; dual nom. voc. acc. अनङ्गुहौ, instr. dat. abl. अनङ्गुज्ञाम्, gen. loc. अनङ्गुहोम्; plural nom. voc. अनङ्गुहास्, acc. अनङ्गुहस्, instr. अनङ्गुज्ञिस्, dat. abl. अनङ्गुज्ञास्, gen. अनङ्गुहाम्, loc. अनङ्गुत्सु.

5. अनर्वन्, see अर्वन्.

6. अनेहस् m. 'time,' उशनस् m. a proper name, पुरुदंशस् m. 'a name of Indra,' and in the Veda धन्वासहस् m. 'an archer,' reject in the nominative singular the final स् and lengthen the penultimate अ, e.g. अनेहा.

7. अप् fem. 'water,' lengthens the अ in the strong cases (§ 220), in the nom. voc. acc. plur. of the neuter, when compound, optionally; e.g. nom. voc. plur. आपस्; before the terminations beginning with भ् it has द् instead of प्, e.g. अज्ञिस्. When not compound it is generally used in the plural only.

8. अम्बा, see No. 1.

9. अर्यमन् m. a proper name, पूषन् m. do. and the nouns

ending in हन्, 'killing,' do not lengthen their penultimate अ in the strong cases (§ 221, III.), except in the nominative singular masc. and in the nom. voc. acc. plur. neuter, e.g. acc. sing. अर्द्धमण्णम्, वृत्तहण्णम्, nom. sing. m. वृत्तहा (cf. 57 and 85).

10. अर्वन् m. 'a horse,' uses this crude form only in the nominative and vocative singular (cf. § 221, III.), and when compounded; in the other cases it substitutes अर्वन्त्, which follows § 221, II., e.g. sing. nom. अर्वी, voc. अर्वन्, acc. अर्वन्तम्, instr. अर्वता. In the Veda अर्वन् is also used in the acc. sing.

The bases अर्वान् and अर्वान्त् m. 'one who praises,' विवर्णन् and विवर्णन्त् m. a proper name, are substituted for each other in a similar manner.

11. अस्ता, see अस्ता.

12. अवधार् 'part of a sacrifice,' and पुरोडाश् m. 'an oblation,' make in the nom. and voc. sing. अवधास्, पुरोडास्; before the terminations beginning with भ् and in the locative plural they substitute अवयस्, पुरोडस्, and उक्तयशस् m. 'one who praises,' in the same way उक्तयशस्, e.g. अवधौभिस् (cf. § 217), अवधस् or अवयस् (§ 215), in the other cases regularly, e.g. instr. sing. अवधाजा.

13. The feminines अवी 'a woman in her menses,' तत्त्वी 'a lute,' तरी 'a ship,' लक्ष्मी a proper name, स्तरी 'smoke,' and in the Veda also some others, take स् in the nominative singular, e.g. अवीस्.

14. असूज् n. 'blood,' आस्य n. 'the face,' उदक् n. 'water,' दृक् m. 'a tooth,' दोष् m.n. 'an arm,' नासिका f. 'the nose,' निश्चा f. 'the night,' पाद् m. 'a foot,' पृतना f. 'an army,' मांस n. 'meat,' नास m. 'the month,' अक्षत् n. 'the liver,' चूष् m.n. 'soup,' शक्त् n. 'excrement,' शिरस् n. 'the head,' सानु n. 'the top,' and हृदय n. 'the heart,' may substitute in all cases, except in the nom. voc. acc. sing. and dual masc., fem., and neut., nom. voc. plur. masc. and fem., and nom. voc. acc. plur. of the neut., the following corresponding crude forms, viz., असन्, आसन्, उदन्, दत् (properly दन्), दोषन्, नस्, निश्च, पद्, पृत, मांस, मास (cf. No. 22), अक्षन्, सूषन्, शक्तन्,

शीर्षन्, त्तु, and हृ, *e.g.* sing. nom. voc. acc. असृक् only, but instr. असृजा or अस्ता, dual nom. voc. acc. only असृजी, but instr. dat. abl. असृग्भाम् or अस्तभाम्, plur. nom. voc. acc. असृज्जि, instr. असृग्भिस् or अस्तभिस्.

15. अस्त्वा, see अस्त्वि in No. 2.

16. अहृन् n. 'the day,' derives the nom. voc. acc. sing., loc. plur., and the cases, the terminations of which begin with भ्, from अहस्; nom. voc. acc. sing. अहस्, loc. plur. अहस्त्, instr. dat. abl. dual अहीभ्याम्, but instr. sing. अहा, etc. In the Veda occurs also अहभिस् (instead of अहीभिस्). The nom. voc. acc. sing. अहस् becomes अहर् before all sonant letters, contrary to the Exc. to § 23.

When अहृन् is the last member of a compound adjective, the nom. voc. sing. masc. is derived from अहस्, but the acc. sing., the nom. voc. acc. dual, and the nom. voc. plur. masc. from अहन् in the strong form (§ 221, III.), the rest as in the neuter, *e.g.* sing. nom. दीर्घाहास्, voc. दीर्घाहस्, acc. दीर्घाहात्म, etc.

When the last member of a compound, it frequently becomes अह् and अहृ (*cf.* my V.G. § 639); in the latter instance the loc. sing. may be derived also from अहृन्, therefore ९ अहृत् or ९ अहृनि or ९ अहृति.

17. आत्मन् m. 'breath, soul, one's self,' drops in the Veda its initial आ particularly in the sing. instr. dat. loc. and even acc. (at the same time without lengthening the penultimate अ contrary to § 221, III.), *e.g.* त्वना, त्वनम्.

18. आसन्, see आस्त्व in No. 14.

19. उक्त्यशास्, see No. 12.

20. उद्दन्, see उद्दक in No. 14.

20b. उदीच्, see § 221, I.

21. उश्ननस्, see No. 6. Besides it may reject its final in the vocative sing., or substitute न्, उश्ननस्, उश्नन् or उश्नन्. Locative sing. उश्नने (*cf.* § 238, 1).

22. उषस् f. 'the dawn,' मास् m. 'the month' (*cf.* No. 14), स्वस्

‘voluntary,’ स्वतवस् ‘by one’s own power,’ have in the Veda before the terminations beginning with भ्, द् instead of their final, e.g. उषद्विस्. The last two make in the nom. sing. masc. स्वतवान्, स्वतवान् (cf. § 221, V.).

23. चट्टवन्, see No. 10.

24. चट्टभुक्तिन् masc. ‘a name of Indra,’ पथिन् m. ‘a path,’ मर्थिन् m. ‘a churning stick,’ derive their strong cases, except the nom. and voc. sing., from चट्टभुक्तन्, पन्थन्, मन्थन्, the weakest (§ 220) from चट्टभुक्त्, पथ्, मध्. The sing. nom. and voc. is चट्टभुक्तास्, पन्थास्, मन्थास्; the acc. चट्टभुक्ताणम्, instr. चट्टभुक्ता, dual nom. voc. acc. पन्थानौ, instr. dat. and abl. पथिभ्याम्, gen. and loc. पथोस्, plur. nom. and voc. पन्थानस्, acc. पथस्, instr. पथिभिस्, loc. पथिषु.

25. ओषधि fem. ‘a plant,’ has in the Veda ओधी as its base, except in the nominative singular.

26. करभू, कारभू, दृन्भू m. ‘thunderbolt,’ पुनर्भू f. ‘a virgin widow re-married,’ वर्षभू m. ‘a frog,’ change their final before vowels to व्.

27. कुञ्ज् m. f. ‘a curlew,’ changes ञ् in the nom. voc. sing., the loc. plur., and before भ् to छ्, e.g. nom. voc. sing. कुञ्छ्, but acc. कुञ्जम्, instr. कुञ्जा, instr. dat. and abl. dual कुञ्जभ्याम्, instr. plural कुञ्जभिस्, loc. कुञ्जेषु or कुञ्जु.

28. क्रोष्टु m. ‘a jackal,’ derives the strong cases, except the voc. sing., necessarily and the weakest (§ 220) optionally from क्रोष्टु, sing. nom. क्रोष्टा, voc. क्रोष्टो, instr. क्रोष्टना or क्रोष्ट्रा, dat. क्रोष्टवे or क्रोष्टे, etc., dual nom. voc. acc. क्रोष्टारौ, instr. dat. abl. क्रोष्टभ्याम्, gen. loc. क्रोष्टोस् or क्रोष्ट्रोस्, plur. nom. voc. क्रोष्टारस्, acc. क्रोष्टून् or क्रोष्टृन्, instr. क्रोष्टभिस्.

When it forms the last member of a compound adjective, in the neuter क्रोष्टु alone is used.

29. जरा f. ‘decrepitude,’ may use also as crude form जरस्, except in the nom. and voc. singular, instr. dat. and abl. dual and plur., e.g., sing. nom. जरा, voc. जरे, but accus. जराम् or जरसम्, dual instr. dat. abl. जराभ्याम्, gen. loc. जरयोस् or जरसोस्.

30. जलासाहृ in the Veda changes its स् to ष् in the nom. voc. acc. singular, loc. plural, and instr. dat. abl. dual and plural, therefore sing. nom. and voc. जलाषाट्, acc. जलाषाहम्, but instr. जलासाहा.

31. तन्ती, see No. 13.

32. तरी, see No. 13.

33. तिरस्, तिर्यङ्, see § 221, I.

33b. त्वन्, see No. 17.

34. दधन्, see दधि in No. 2.

35. दन्त्, see दन्त् in No. 14; it is also used as second member of many compound adjectives, e.g. सुदन्त् *su-dant*, m. n. सुदती *su-dat-i*, f. 'having beautiful teeth.'

36. दिव् f. 'the day,' changes the final इव् to यु in the instr. dat. abl. of the dual and plur. and in the loc. plur., and makes in the nom. and voc. sing. द्यौस्, e.g. द्युम्याम्, द्युष्, but acc. sing. दिवम्, etc.—In the Veda also acc. plur. masc. द्यून्, and nom. voc. acc. dual द्यावा.

When it is the last member of a compound, the nom. voc. acc. singular of the neuter is द्यु.

37. दृन्मू, see No. 26.

38. दृष्ट्, when the final of a compound, e.g. सदृश् 'like,' makes in the nom. voc. sing. in the Veda दृष्ट्.

39. दोषन्, see दोस् in No. 14.

40. द्यु, द्यौस्, see No. 36.

41. धन्वासहस्, see No. 6.

42. द्वधस् (from the verb ध्वस् 'to fall') and द्वस्सस् (from स्सस् 'to fall'), forming the last member of a compound, change their final स् to त् in the nom. and voc. sing. and loc. plur., and before म् to द्, e.g. nom. voc. sing. पर्णध्वत्, loc. plur. पर्णधत्सु, instr. dat. abl. dual पर्णधत्स्माम्.

43. नस्, see नासिका in No. 14.

44. निश्, see निशा in No. 14.

45. नी m.f. 'a guide,' when standing alone or when forming the

last part of a compound, *e.g.* आमणी 'a chief,' takes in the locative singular the termination आम्, before which ई in the simple word becomes ई॒, in the compound ई॒, नियाम्, आमण्णाम्.

46. नृ m. 'a man,' may leave its final short in the genitive plural नृणाम् or नृणाम्.

47. पति m. 'a master,' and सखि m. 'a friend' (except when forming the last member of a compound, and पति in the Veda also when governing a genitive) make in the sing. instr. पत्वा, सख्वा, in the dat. पत्वे, सख्वे, in the abl. and gen. पत्वुस्, सख्वुस्, in the loc. पत्वौ, सख्वौ.

सखि besides makes in the sing. nom. सखा, in the acc. सखाचम्, in the dual nom. voc. acc. सखाचौ, in the nom. and voc. plur. सखाचस्.

The rest is regular, *e.g.* voc. sing. पते, सखे.

48. पथ्, पथिन्, पत्यन्, see No. 24.

49. पद्, see पाद् in No. 14 and No. 50.

50. पाद् f. 'a foot,' when it is the last part of a compound, becomes पद् in the weakest cases (§ 220), and before the affix of the femin. ई, *e.g.* द्विपाद्, adj. 'having two feet,' instr. singular द्विपदा, but nom. voc. sing. द्विपाद्, acc. sing. द्विपादम्, instr. dat. abl. dual द्विपाद्नाम् (Siddhânta K., 48b); fem. with ई द्विपदी, without it द्विपद् or द्विपाद्.

51. पाद्, see No. 14.

52. पुंस् m. 'a man,' has as base of the voc. sing. पुमंस्; of the other strong cases पुमांस्; of the instr. dat. abl. dual and plur. and loc. plur. पुम्, in the weakest cases (§ 220) पुंस्. In the nom. and voc. sing. the final स् is dropped and the penultimate Anusvâra changed to न् (*cf.* §§ 221, V. and 243); in the loc. plur. the final न् becomes Anusvâra.

Sing. पुमान्, पुमन्, पुमांसम्, पुंसा, पुंसि, पुंसस्, पुंसि.

Dual पुमांसौ, पुम्भाम्, पुंसोस्.

Plur. पुमांसस्, पुंसस्, पुम्भस्, पुंसाम्, पुंसु.

When the last member of a compound adjective, *e.g.* सुपुंस्, it

makes in the nom. voc. acc. sing. of the neuter सुपुम्, in the nom. voc. acc. dual सुपुंसी, in the nom. voc. acc. plur. सुपुमांसि; the rest is like the masculine.

53. पुनर्भू, see No. 26.
54. पुम्, पुमांस, see No. 52.
55. पुरुदंशस्, see No. 6.
56. पुरोडाश्, see No. 12.
57. पूषन्, see No. 9. Besides, the weakest cases (§ 220) may be derived from पूष्, e.g. instr. sing. पूषा or पूष्णा.

58. पृत्, see पृतना in No. 14.

59. भगवन्, see No. 3.

60. मघवन् m. 'a name of Indra,' युवन् m. 'a young man,' and अन् m. 'a dog,' derive the weakest cases (§ 220) from मघोन्, यून्, and शुन्; the rest is regular (§ 221, III.), sing. nom. मघवा, युवा, अा, voc. मघवन्, युवन्, अन्, acc. मघवानम्, युवानम्, अानम्, instr. मघोना, यूना, शुना, etc., dual nom. voc. acc. मघवानौ, etc., instr. dat. abl. मघवभाम्, etc., gen. loc. मघोनोस्, etc.

The feminine is according to § 210, मघोनी, but also (from the original form *मघवन्त्) मघवती, यूनी and (from the original form युवन्त्) युवति (with a short final), शुनी.

61. मथ्, भथिन्, मन्थन्, see No. 24.
62. महन्, महान्, see § 221, II.
63. मांस्, मांस, see No. 14.
- 63b. मास्, मास, see No. 14.
64. यक्न्, see यक्नत् in No. 14.

65. युज्ज् adj. 'joining.' This form is employed in the strong cases (§ 220) and changes its compound final in the nom. and voc. sing. of the masculine and feminine to ङ्; in the weak cases the nasal is rejected. Thus sing. nom. voc. m.f. युज्ज्, acc. युज्जम्, nom. voc. acc. of the neuter युज्ज्, instr. m.f.n. युज्जा; dual nom. voc. acc. m.f. युज्जौ, of the neuter युज्जी; instr. dat. abl. m.f.n. युज्जाम्, gen. loc. युज्जोस्; plur. nom. voc. m.f. युज्जस्, acc. युज्जस्, nom. voc. acc. of the neuter युज्जि, instr. m.f.n. युज्जिमस्, etc.

66. युवन्, यून्, see No. 60.

67. यूष्, यूषन्, see No. 14.

68. युरि, neuter of adjectives, compounded with युरै, 'wealth,' according to § 210b, e.g. सुरै masc. and fem. सुरि neuter, 'having much wealth,' changes its final in the cases, the terminations of which begin with भ्, and in the loc. plur. to आ, सुराभ्याम्, सुरासु; also in the gen. plural, according to some grammarians, and with inserted ण्, सुराण्याम्.

69. लक्ष्मी, see No. 13.

70. वर्षाभू, see No. 26.

71. वातप्रसी m.f. 'a swift antelope,' may form the sing. acc. वातप्रस्यम् or प्रसीम्, the loc. प्रस्यि or प्रसी, the plur. acc. प्रस्यस् or प्रसीस्; the rest follows the analogy of जलपी, § 231, I. 2.

72. याह् as last member of a compound, when preceded by अ or आ, becomes in the weakest cases (§ 220) ऊह्, which combines with the preceding अ or आ to औह्, e.g. भारवाह् 'bearing a load,' instr. singular भारौहा.—But when preceded by another vowel and in the compound श्वेतवाह् this change is optional, e.g. भूवाह् in the instr. sing. either भूवाहा or (भूयौहा contracted to) भूहा, श्वेतवाहा or श्वेतौहा.

श्वेतवाह् besides forms its nom. voc. sing., loc. plur., and the cases, the terminations of which begin with भ्, according to the analogy of the nouns in No. 12, as if the crude form was श्वेतवस्, thus nom. and voc. sing. श्वेतवास्, instr. dat. abl. dual श्वेतवोभ्याम्, loc. plur. श्वेतवस्स्.

73. विवस्त्वन्, see No. 10.

74. विश्वराज् (विश्वराज्) m. 'a universal king,' lengthens the final अ of its first member in the nom. voc. sing., loc. plur., and before the terminations beginning with भ्, e.g. nom. and voc. sing. विश्वाराट्, loc. plur. विश्वाराह्य्, instr. dat. abl. dual विश्वाराह्यम्.

75. शकन्, शक्त्, see No. 14.

76. शिरस्, शीर्षन्, see No. 14.

77. शुन्, श्वन्, see No. 60.

78. श्वेतवस्, श्वेतवाह्, श्वेतौह्, see No. 72.

79. सकथन्, सक्तिथ्, see No. 2.

80. सखाय्, सखि, see No. 47. .

81. सानु, see No. 14.

82. स्त्री f. 'a wife,' is declined like देवी (§ 230) in the sing. nom. स्त्री and voc. स्त्री; in the dative it forms स्त्रियै, in the abl. and gen. स्त्रियास्, in the loc. स्त्रियाम्; in the plur. gen. स्त्रीणाम्; in the sing. accus. स्त्रीम् or स्त्रियम्; and likewise in the plur. acc. स्त्रीस् or स्त्रियस्; in the rest it follows the analogy of श्री (§ 230), e.g. instr. sing. स्त्रिया.

When forming the last part of a compound adjective, it becomes अस्त्रि (§ 210), e.g. अतिस्त्रि m.f.n., and makes in the sing. accus. masc. either अस्त्रीम् (analogously to अरिन्, § 229) or अस्त्रियम्, in the dual. nom. voc. acc. masc. अस्त्रियौ, in the gen. loc. अस्त्रियोस्; plur. accus. masc. either अस्त्रीन् or अस्त्रियस्; in the rest it follows the analogy of अरिन् (§ 229). In the feminine the last part of the compound is formed as in the masculine in the sing. acc. अस्त्रिम् or अस्त्रियम्, dual nom. voc. acc. gen. and loc. अस्त्रियौ, अस्त्रियोस्, and even in other cases, viz., the instr. sing. अस्त्रिया, and optionally in the dat., abl. gen., loc. sing., e.g. अस्त्रियै or अस्त्रिये (like मत्यै, § 229), अस्त्रियास् or अस्त्रीस्, अस्त्रियाम् or अस्त्रीौ; the acc. plur. is either अस्त्रीस् or अस्त्रियस्; the rest follows the analogy of मति (§ 229), e.g. nom. voc. plur. अस्त्रियस्.

83. क्षु, see सानु in No. 14.

84. हृद्, see No. 14.

85. अहन्, see No. 9. Besides in the weakest cases ह् is changed to घ्, e.g. वृत्रहन्, instr. singular वृत्रघ्ना.

2. DEGREES OF COMPARISON.

§ 240. The comparative is generally formed by subjoining to the crude form the affix तर् *tara*; the superlative, by suffixing तम् *tama*, e.g. नृ *nri*, 'a man,' नृतम् *nri-tama*, 'most man-like.'

The adjectives and nouns which imply an agency (*nominia agentis*) sometimes form the comparative with ईयंस् *iyāṁs*, the superlative with इष्ठ *ishṭha*, e.g. पृथु *prithu*, 'broad,' comparative पृथुतर *prithu-tara* or प्रथीयंस् *prath-iyāṁs* (§ 242, 3), superlative पृथुतम् *prithu-tama* or प्रथिष्ठ *prath-ishṭha*. Sometimes both affixes are combined, e.g. पाप *pápa*, 'bad,' पापीयस्तर *páp-iyas-tara*, पि-पिष्ठतम् *páp-ishṭha-tama*. तर *tara* may also be added to the superlatives ending in इष्ठ *ishṭha*, श्रेष्ठतर *çreshṭha-tara* from the superlative श्रेष्ठ *çreshṭha*, 'the best' (§ 242, 3).

The comparatives and superlatives formed by *tara* and *tama* have the accent of their bases, e.g. नृि, *nṛí-tama*; *prithú*, *prithú-tara*, *prithú-tama*; those which are formed with *iyāṁs* and *ishṭha*, put the accent on their first syllable, e.g. *práth-iyāṁs*, *práth-ishṭha*.

§ 241. The crude forms undergo before तर *tara* and तम् *tama* the changes prescribed in §§ 193, 2 and 27. But those in इस् *is* and उस् *us* change their final स् *s* to ष् *sh*, after which the initial त् *t* of the affix becomes द् *t*, e.g. सर्पिस् *sarpis*, n., 'molten butter,' सर्पिष्ठर् *sarpish-tara*.

The nouns which have strong and weak forms attach (conformably to § 193, 2) the affixes to that which they have before the termination of the locative plural, e.g. प्राञ्च *práñch*, loc. plur. प्राञ्चु *prák-shu*, comparative प्राञ्चतर *prák-tara*; युनन् *yunant*, 'joining,' युनत्सु *yunat-su*, युनत्तर *yunat-tara*; राजन् *rájan*, 'king,' राजसु *rája-su*, राजतर *rája-tara*; धनिन् *dhanin*, 'wealthy,' धनिषु *dhanishu*, धनितर *dhaní-tara*; loc. plur. of the participle of the reduplicated perfect रुद् 'to cry,' रुरुद्वत्सु *rurudvat-su*, comparative रुरुद्वत्तर *rurudvat-tara*.

In the Veda some nouns in न् retain their final, some ending in vowels insert न्, e.g. सुपथिन्, सुपथिन्तर; मधु, मधुतम्.

Feminine substantives and adjectives, corresponding to masculines which differ from them only in the gender, attach the affixes of the comparative and superlative to the crude form of the masculine, e.g. काली *kálī*, f., 'a female black,' corresponding

to the crude form of the masculine काल *kála*, 'black,' forms its comparative and superlative from the latter, कालतरा *kála-tará*, कालतमा *kála-tamá*. Many feminines ending in ई ī and ऊ ū optionally shorten the final, ब्रह्मबन्धू *brahmabandhū*, 'a female relation of a Brahman,' ब्रह्मबन्धूतरा *brahmabandhú-tará* or बन्धुतरा *bandhu-tará*.

§ 242. Some peculiar changes take place before the affixes ईयंस् *īyāṁs* and इष्ठ *ishṭha*.

1. They cause the affixes तृ *tri*, मन् *mant*, वन् *vant*, वल् *vala*, विन् *vin*, and इन् *in* to be dropped, e.g. दोग्धृ *dogdhṛi* = दोहृ *doh* + तृ *tri* (cf. § 98, 3), comparative दोहीयंस् *doh-īyāṁs*, superlative दोहिष्ठ *doh-ishṭha*. When after the rejection of तृ *tri*, an ए e, or ओ o, becomes the final, the first is changed to अय् *ay*, the latter to अव् *av*, e.g. जेतृ *jetri* जयीयंस् *jay-īyāṁs*, स्तोतृ *stotri* खविष्ठ *stav-ishṭha*.

2. Polysyllabic crude forms reject their last vowel together with the consonant or consonants by which it may be followed, पटु *paṭu*, 'sharp,' पटीयंस् *paṭī-īyāṁs*. This rule applies also to those which reject one of the affixes mentioned in 1, e.g. वसुमन् *vasu-mant*, वसीयंस् *vas-īyāṁs*.

In the Veda यंस् occurs instead of ईयंस्, e.g. वस्यंस् from वसु 'good.'

3. Sometimes these affixes are attached to anomalous modifications of the nouns. The following is a list of these anomalous comparatives and superlatives:—

COMPARATIVE.	SUPERLATIVE.	POSITIVE.
कनीयंस्	कनिष्ठ	अत्यु 'little,' or युवन 'young.'
क्रशीयंस्	क्रशिष्ठ	क्षश 'meagre.'
क्षेपीयंस्	क्षेपिष्ठ	क्षिप्र 'quick.'
क्षोदीयंस्	क्षोदिष्ठ	कुद्र 'small.'
गरीयंस्	गरिष्ठ	गुरु 'heavy.'
ज्यायंस्	ज्येष्ठ	प्रशस्य 'praiseworthy' and वृद्ध
चपीयंस्	चपिष्ठ	तृप्र 'satiated.' - - - 'old.'

COMPARATIVE.	SUPERLATIVE.	POSITIVE.
द्वीयंस्	द्विष्ठ	द्वूर 'far.'
द्वियंस्	द्विष्ठ	द्वृढ 'firm.'
द्वाधीयंस्	द्वाधिष्ठ	द्वीर्ध 'long.'
नेदीयंस्	नेदिष्ठ	नेत्तिक 'near.'
परिव्रदीयंस्	परिव्रदिष्ठ	परिवृढ 'august.'
प्रथीयंस्	प्रथिष्ठ	पृथु 'broad.'
प्रेयंस्	प्रेष्ठ	प्रिय 'beloved.'
बंहीयंस्	बंहिष्ठ	बङ्गल 'manifold.'
भूयंस्	भूयिष्ठ	बङ्ग 'much.'
भशीयंस्	भशिष्ठ	भृश 'frequent.'
म्रदीयंस्	म्रदिष्ठ	मृदु 'soft.'
यवीयंस्	यविष्ठ	युवन 'young.'
रजीयंस्	रजिष्ठ	ऋजु 'straight.'
वरीयंस्	वरिष्ठ	उरु 'broad.'
वर्षीयंस्	वर्षिष्ठ	वृद्ध 'old.'
वृद्धीयंस्	वृन्दिष्ठ	वृद्धारक 'beautiful.'
श्रेयंस्	श्रेष्ठ	प्रशस्त 'praiseworthy.'
स्थवीयंस्	स्थविष्ठ	स्थूल 'large.'
स्थेयंस्	स्थेष्ठ	स्थिर 'firm.'
स्फीयंस्	स्फेष्ठ	स्फिर 'much.'
ह्रस्सीयंस्	ह्रस्सिष्ठ	ह्रस्स 'short.'

§ 243. The feminines of the affixes तर *tara*, तम *tama*, and इष्ठ *ishtha*, according to § 210, are तरा *tarā*, तमा *tamā*, and इष्ठा *ishthā*.

The masculines and neuters are declined after the models in § 225; the feminines in accordance with that in § 226.

The feminine of ईयंस् *īyāñs*, according to § 210 (*cf.* the instrumental singular of the masculine ईयसा *īyas-á*) is ईयसी *īyas-ī*.

The rules for the declension of the masculine and neuter of ईयंस् *īyāñs*, have been given in § 221, VI. I shall now give the paradigm गरीयंस् *gáriyāñs*. The feminine गरीयसी *gariyās-ī* follows strictly the analogy of देवी *devī* in § 230.

	SINGULAR.			DUAL.		
	m.n.	m.	n.	m.n.	m.	n.
N.	—	गरीयान् <i>gariyān</i>				
V.	—	गरीयन् <i>gariyan</i>	गरीयस् <i>gariyas</i>	N.V. Acc.	गरीयांसौ गरीयसो <i>gariyāñs-<i>au</i> gariyās-<i>i</i></i>	
Acc.	—	गरीयांसम् <i>gariyāñs-<i>am</i></i>				
I.	गरीयसा <i>gariyas-á</i>	—	—	I.D. Abl.	गरीयोभ्याम् <i>gariyo-bhyām</i>	—
D.	गरीयसे <i>gariyas-<i>e</i></i>	—	—			—
Abl.	गरीयसस् <i>gariyas-<i>as</i></i>	—	—			—
G.	गरीयसो <i>gariyas-<i>o</i></i>	—	—	G. L.	गरीयसोस् <i>gariyas-<i>os</i></i>	—
L.		—	—			—
	PLURAL.					
N.V.	—		m.		n.	
		गरीयांसस् <i>gariyāñs-<i>as</i></i>		गरीयांसि <i>gariyāñ-<i>si</i></i>		
Acc.	—	गरीयसस् <i>gariyas-<i>as</i></i>				
Instr.	गरीयोभिस् <i>gariyo-bhis</i>	—	—			—
D.Abl.	गरीयोभ्यस् <i>gariyo-bhyas</i>	—	—			—
Gen.	गरीयसाम् <i>gariyas-ām</i>	—	—			—
Loc.	गरीयस्तु or गरीयःसु <i>gariyas-su</i> <i>gariyāh-su</i>	—	—			—

In the same way is declined लघीयांस् *laghīyāñs*, comparative of लघु *laghu*, 'light.'

3. PRONOUNS.

§ 244. The pronouns have no vocative, and those of the first and second persons are declined as follows:—

SINGULAR.

N.	अहम् ahám, 'I.'	त्वम् tvám, 'thou.'
Acc.	माम् mām and मा mā, 'me.'	त्वाम् tváam and त्वा tvá, 'thee.'
I.	मया máyá, 'by me.'	त्वया tváyá, 'by thee.'
D.	मह्यम् máhyam and मे me, 'to me.'	तुभ्यम् túbhyam and ते te, 'to thee.'
Abl.	मत् mát, 'from me.'	त्वत् tvát, 'from thee.'
G.	मम् máma, and मे me, 'mine' 'of me.'	त्वाव् táva and ते te, 'thine' 'of thee.'
L.	मयि máyi, 'in me.'	त्वयि tváyi, 'in thee.'

DUAL.

N.	आवाम् áváam, 'we two.'	युवाम् yuváam, 'you two.'
Acc.	the same and नौ nau, 'us two.'	the same and वाम् vám, 'you two.'
I.	आवाभ्याम् ávábhýám, 'by us two.'	युवाभ्याम् yuvábhýám, 'by you two.'
D.	the same and नौ nau, 'to us two.'	the same and वाम् vám, 'to you two.'
Abl.	आवाभ्याम् ávábhýám, 'from us two.'	युवाभ्याम् yuvábhýám, 'from you two.'
G.	आवयोस् áváyos and नौ nau, 'of us two.'	युवयोस् yuváyos and वाम् vám, 'of you two.'
L.	आवयोस् áváyos, 'in us two.'	युवयोस् yuváyos, 'in you two.'

PLURAL.

N.	वयम् vayám, 'we.'	युयम् yuyám, 'you.'
Acc.	अस्मान् asmán and नस् nas, 'us.'	युष्मान् yushmán and वस् vas, 'you.'
I.	अस्माभिस् asmábhíss, 'by us.'	युष्माभिस् yushmábhíss, 'by you.'
D.	अस्मभ्यम् asmábhýam and नस् nas, 'to us.'	युष्मभ्यम् yushmábhýam and वस् vas, 'to you.'
Abl.	अस्मत् asmát, 'from us.'	युष्मत् yushmátt, 'from you.'
G.	अस्माकम् asmákkam and नस् nas, 'ours,' 'of us.'	युष्माकम् yushmákkam and वस् vas, 'yours,' 'of you.'
L.	अस्मासु asmásu, 'in us.'	युष्मासु yushmásu, 'in you.'

§ 245. There are five pronouns of the third person, तह् *tád*, 'he, she, it,' त्यह् *tyád*, 'that,' इदम् *idám*, 'this,' एतह् *etád*, 'this,' and अदस् *adás*, 'that.' The relative pronoun is यह् *yád*, 'who,' 'which,' or 'what,' and the interrogative pronoun किम् *kím*, 'who' or 'what.'

§ 246. These pronouns are declined in the three genders and substitute various forms as their inflectional bases.

तह् *tád* has as inflectional base in the nominative singular masc. स *sá*, in the fem. सा *sā*. The other cases are derived in the masculine and neuter from त *tá*, in the feminine from ता *tā*.

त्यह् *tyád* substitutes in the nom. sing. masc. स्या *syá*, in the fem. स्या *syā*; in all the other cases in the masc. and neuter त्या *tyá*, in the fem. त्या *tyā*.

इदम् *idám* substitutes: 1. In the sing. nom. masc., dat. abl. gen. loc. m.f.n., in the dual instr. dat. abl. and plur. instr. dat. abl. gen. loc. masc. and neuter अ *a*.—2. In the dual instr. dat. abl. and plur. instr. dat. abl. gen. loc. fem. आ *ā*.—3. In the sing. nom. and acc. neuter इ *i*.—4. In the sing. nom. fem. इम् *im*.—5. In the sing. acc. masc., dual and plur. nom. acc. of the masc. and neuter इम् *imá*, in the fem. इमा *imā*.—6. In the sing. instr., dual gen. loc. masc. and neuter अन् *an*, in the fem. अना *anā*.—7. The base of the acc. sing., dual, and plural, of the instr. sing., and of the gen. and loc. dual sometimes is in the masc. and neuter एन् *ena*, in the fem. एना *enā*.

एतह् *etád* substitutes in the sing. nom. masc. एष *eshá*, in the fem. एषा *eshā*; in all the other cases in the masculine and neuter एत *etá*, in the fem. एता *etā*. एन् *ena* and एना *enā* are sometimes used as in the preceding rule, No. 7.

अदस् *adás* substitutes:—1. In the sing. nom. masc. अस *asá*, fem. असा *asā*.—2. In the sing. nom. and acc. neuter अ *á*.—3. In the sing. acc. masc. and fem., in the whole dual, and in the plur.

nom. fem. neut., acc. m.f.n., instr. dat. abl. gen. and loc. fem., in the masc. and neuter **அமு** *amú*, in the fem. **அமு** *amū*.—4. In the plur. nom. masc. and in the instr. dat. abl. gen. and loc. mase. and neuter **அமி** *amī*.

यद् *yád* derives all its cases in the masc. and neuter from या *yá*, in the fem. from या *yá*.

किम् *kím* substitutes in all cases of the masc. and neuter—except the nom. and acc. singular of the neuter—क *ká*, in the fem. का *kā*; in the nom. and acc. sing. neuter कि *ki*.

§ 247. In the dative, ablative, and locative singular the masculine and neuter subjoin **स्मा** *sma* to the base, the feminine adds **स्या** *syā* in these cases as well as in the genitive singular.

The inflectional terminations differ in some instances from those of the nouns; instead of the final *द् d* in *तद् tad*, etc., appears *त् t* (cf. § 13).

1. तद् *tád.*

2. त्याद् *tyád.*

SINGULAR.			DUAL.			PLURAL.		
	masc. neut. fem.	N.		masc. neut. fem.	N.		masc.	neut. fem.
N.	स्या <i>syá</i>	स्या <i>syá</i>	N.	त्यौ <i>tyáu</i>	त्यै <i>tyé</i>	त्यै <i>tyé</i>	त्ये <i>tyé</i>	त्यानि <i>tyáni</i>
Acc.	त्याम् <i>tyám</i>	त्याम् <i>tyám</i>	A.	त्याम् <i>tyám</i>	त्याम् <i>tyám</i>	त्याम् <i>tyám</i>	त्यान् <i>tyán</i>	त्यास् <i>tyás</i>
I.	त्येन <i>tyéna</i>	त्याया <i>tyáyá</i>	I.	त्येन <i>tyéna</i>	त्याया <i>tyáyá</i>	त्येन <i>tyéna</i>	त्यैस् <i>tyáis</i>	त्याभिस् <i>tyábhíis</i>
D.	त्यसै <i>tyásmai</i>	त्यसै <i>tyásmai</i>	D.	त्याभ्याम् <i>tyábhýám</i>	त्याभ्याम् <i>tyábhýám</i>	त्याभ्याम् <i>tyábhýám</i>	त्येभ्यस् <i>tyébhýas</i>	त्याभ्यस् <i>tyábhýas</i>
Abl.	त्यस्मात् <i>tyásmáta</i>	त्यस्मात् <i>tyásmáta</i>	A.	त्यस्मात् <i>tyásmáta</i>	त्यस्मात् <i>tyásmáta</i>	त्यस्मात् <i>tyásmáta</i>	त्येभ्यस् <i>tyébhýas</i>	त्याभ्यस् <i>tyábhýas</i>
G.	त्यस्या <i>tyásya</i>	त्यस्यास् <i>tyásyás</i>	G.	त्येयोस् <i>tyáyos</i>	त्येयोस् <i>tyáyos</i>	त्येयोस् <i>tyáyos</i>	त्येषाम् <i>tyéshám</i>	त्यासाम् <i>tyásám</i>
L.	त्यस्मिन् <i>tyásmin</i>	त्यस्याम् <i>tyásyám</i>	L.	त्येषु <i>tyeshu</i>	त्येषु <i>tyeshu</i>	त्येषु <i>tyeshu</i>	त्यासु <i>tyásu</i>	त्यासु <i>tyásu</i>

3. इदम् *idám.*

N.			N.			N.		
	अयम् <i>ayám</i>	इदम् <i>idám</i>		इमौ <i>imáu</i>	इमे <i>imé</i>		इमानि <i>imáni</i>	इमास् <i>imás</i>
Acc.	इमम् <i>imám</i>	इदम् <i>idám</i>	इमाम् <i>imám</i>	इमौ <i>imáu</i>	इमे <i>imé</i>	इमान् <i>imán</i>	इमानि <i>imáni</i>	इमास् <i>imás</i>
	एनम् <i>enám</i>	एनत् <i>enat</i>	एनाम् <i>enám</i>	एनौ <i>enau</i>	एने <i>ene</i>	एनान् <i>enán</i>	एनानि <i>enáni</i>	एनास् <i>enás</i>
I.	अनेन <i>anéna</i>	अनया <i>anayá</i>	I.	अनेन <i>anéna</i>	अनया <i>anayá</i>	एभिस् <i>ebhíis</i>	एभिस् <i>ebhíis</i>	आभिस् <i>ábhíis</i>
D.	अस्मै <i>asmái</i>	अस्यै <i>asyái</i>	D.	अस्मै <i>asmái</i>	अस्यै <i>asyái</i>	आभ्याम् <i>ábhýám</i>	आभ्याम् <i>ábhýám</i>	आभ्यस् <i>ábhýas</i>
Abl.	अस्मात् <i>asmát</i>	अस्मात् <i>asmát</i>	A.	अस्मात् <i>asmát</i>	अस्यास् <i>asyás</i>	एभ्यस् <i>ébhýas</i>	एभ्यस् <i>ébhýas</i>	आभ्यस् <i>ábhýas</i>
G.	अस्या <i>asyá</i>	अस्यास् <i>asyás</i>	G.	अस्या <i>asyá</i>	अस्यास् <i>asyás</i>	एषाम् <i>eshám</i>	एषाम् <i>eshám</i>	आसाम् <i>ásám</i>
L.	अस्मिन् <i>asmín</i>	अस्मिन् <i>asmín</i>	L.	अस्मिन् <i>asmín</i>	अस्याम् <i>asyám</i>	एषु <i>eshu</i>	एषु <i>eshu</i>	आसु <i>ásu</i>

4. एतद् *etád*.

	SINGULAR.			DUAL.			PLURAL.		
	m.	n.	f.	m.	n.	f.	m.	n.	f.
N.	एषस् éshás	एतत् étát	एषा éshá	एतौ étaú	एते éte	एते éte	एते éte	एतानि étañi	एतास् étaś
Acc.	एतम् étañm	एतत् étañt	एताम् étañm	एतौ étaú	एते éte	एते éte	एतान् étaññ	एतानि étañi	एतास् étaś
	एनम् énañm	एनत् énañt	एनाम् énañm	एनौ énaú	एने éne	एने éne	एनान् énaññ	एनानि énañi	एनास् énaś
I.	एतेन éteña		एतया étaýá	I.			I.	एतैस् étaës	एताभिस् étaëbhis
	एनेन énañna		एनया énaýá			एताभ्याम् étaëbhyám			
D.	एतस्मै étaësmái		एतस्यै étaësyai	D.			D.	एतेभ्यस् étaëbhyas	एताभ्यस् étaëbhyas

etc., like तद् *tád*, paradigm I; only in the genitive and locative dual एतयौस् *etáyos*, and एनयौस् *enayos*.

5. अदस् *adás*.

	SINGULAR.			DUAL.			PLURAL.		
	m.	n.	f.	m.	n.	f.	m.	n.	f.
N.	असौ ásáu		असौ ásáu	N.	अमू ámú		N.	अमी ámí	अमीनि ámíñi
Acc.	असुम् ásúm	अदस् ádañ	अमूम् ámúm	A.	अमू ámú		A.	अमून् ámúñ	अमूनि ámúñi
I.	अमुना ámúñá		अमुया ámuyá	I.			I.	अमीभिस् ámíbhis	अमूभिस् ámúbhis
D.	अमुमै ámúñmai		अमुष्मै ámúshmai	D.	अमूभ्याम् ámúbhyám		D.	अमीभ्यस् ámíbhyas	अमूभ्यस् ámúbhyas
Abj.	अमुष्मात् ámúshmáta		अमुष्मास् ámúshmása	A.			A.	अमीष्मास् ámíshmása	अमूष्मास् ámúshmása
G.	अमुष्मा ámúshma		अमुष्मास् ámúshmása	G.			G.	अमीष्माम् ámíshmáma	अमूष्माम् ámúshmáma
L.	अमुष्मिन् ámúshmín		अमुष्माम् ámúshmáma	L.	अमुयोस् ámúyos		L.	अमीषु ámíshu	अमूषु ámúshu

6. यद् *yád*.

SINGULAR.			DUAL.			PLURAL.		
	m.	n.	f.		m.	n.	f.	
N.	यस् <i>yás</i>	यत् <i>yát</i>	या <i>yá</i>	N.	यौ <i>yáu</i>	ये <i>yé</i>	ये <i>yé</i>	N.
Acc.	यम् <i>yám</i>		याम् <i>yám</i>	A.	याउ ¹ <i>yáu</i>	ये ¹ <i>yé</i>	ये ¹ <i>yé</i>	A.
I.	येन <i>yéna</i>	यद्या <i>yáyá</i>		I.				I.
D.	यस्ते <i>yásmai</i>	यस्ते <i>yásyai</i>		D.	याभ्याम् <i>yábhýám</i>			D.
Abl.	यस्तात् <i>yásmáta</i>	यस्ताम् <i>yásyám</i>		A.				A.
G.	यस्य <i>yásya</i>		यस्यास् <i>yásyás</i>	G.	यद्योस् <i>yáyos</i>			G.
L.	यस्तिन् <i>yásmin</i>	यस्ताम् <i>yásyám</i>		L.				L.

7. किम् *kím*.

	m.	n.	f.		m.	n.	f.	
N.	कस् <i>kás</i>	किम् <i>kím</i>	का <i>ká</i>	N.	कौ <i>káu</i>	के <i>ké</i>	के <i>ké</i>	N.
Acc.	कम् <i>kám</i>		काम् <i>kám</i>	A.	काउ ¹ <i>káu</i>	के ¹ <i>ké</i>	के ¹ <i>ké</i>	A.
I.	केन <i>kéna</i>	कद्या <i>káyá</i>		I.				I.
D.				D.	काभ्याम् <i>kábhýám</i>			D.
A.				A.				A.

etc., like the preceding.

Obs. The final स् *s* of the nominative singular masculine संस् *sas* (सः *sah*), स्यस् *syas* (स्यः *syah*), and एषस् *eshas* (एषः *eshah*) are rejected before all letters, except अ *a*, before which it undergoes the change prescribed in § 28, Exc. 1.

§ 248. भवन्त् *bhavant*, properly a noun signifying 'man, master,' is frequently applied in polite speech instead of the pronoun of the second person, and is construed with the third person of the verb. It is declined like other nouns in वन्त् *vant* (cf. § 221, II., Exc. 2), e.g. masc. nom. भवान् *bhaván*, voc. भवन् *bhavan*, acc. भवन्तम् *bhavant-am*, instr. भवता *bhavat-á*, etc. The feminine, according to § 210, is भवती *bhavat-í*, and follows the declension of देवी *deví* (§ 230).

§ 249. The reflective pronoun is expressed:

1. By स्वयम् *svayam*, 'self,' which is indeclinable and may be combined with the three persons, e.g. स स्वयम् *sa svayam*, 'he himself.'

2. By आत्मन् *átman*, masc., properly 'the soul,' and declined according to § 211, III., Exc. 1, e.g. sing. nom. आत्मा *átmá*, voc. आत्मन् *átman*, acc. आत्मानम् *átmán-am*, instr. आत्मना *átman-á*, etc., cf. § 239, 17. It is used in this signification in the singular only, cf. Daçakum. in my Chrestomathie, p. 189, 9, आत्मानमा॒त्मनोऽधरन्ति॒ सन्तः॒ *átmánam átmanoddharanti santah*, 'the brave men save themselves by themselves.'

CRUDE FORMS FOLLOWING MORE OR LESS THE PRONOMINAL
DECLENSION.

§ 250. The nouns अन्य *anyá*, 'another,' अन्यतर *anyátara* (its comparative), इतर *ítara*, 'another,' कतर *kátara* (comparative of the interrogative pronoun), 'who or which of two,' कतम *kátama* (superlative of the interrogative pronoun), 'who or which of these,' ततर *tátara* (comparative of the pronoun तद् *tad*), ततम *tátama* (its superlative), यतर *yátara* (comparative of the relative pronoun), यतम *yátama* (its superlative), and एकतम *ékatama* (superlative of एक *éka*, 'one') follow the declension of यद् *yád* (§ 247, paradigm 6), but they may also form vocatives.

I here give the paradigm अन्य anyā.

SINGULAR.			DUAL.			PLURAL		
m.	n.	f.	m.	n.	f.	m.	n.	f.
N.	अन्यस् अन्यत् अन्या		N.			N.		
V.	अन्यं अन्यत् अन्यै		V.	अन्यौ अन्ये अन्ये	V.	V.	अन्यानि अन्यास्	
Acc.	अन्यम् अन्यत् अन्याम्		A.			A.	अन्यान्	
I.	अन्येन अन्याया		I.			I.	अन्यैस्	अन्याभिस्
D.	अन्यस्मै अन्यस्मै		D.	अन्याभ्याम्		D.	अन्येभ्यस्	अन्याभ्यस्
Abl.	अन्यस्मात्	अन्यस्मास्	A.			A.		
G.	अन्यस्य		G.	अन्ययौस्		G.	अन्येषाम्	अन्यासाम्
L.	अन्यस्मिन् अन्यस्माम्		L.			L.	अन्येषु	अन्यासु

Obs. अन्यौन्य anyonya, इतरेतर itaretara, 'one another' (§ 208), and in the Veda इतर 'another,' make in the nom. acc. sing. of the neuter अन्यान्यम्, इतरेतरम्, इतरम्, and have in the vocative the crude form.

§ 251. एक 'one,' एकतर (comparative of एक) 'one of two,' उभय 'both' (has no dual), विश्व 'all,' सम, सिम (in the Veda with the acute on the final), सर्व 'all,' त्व 'another,' differ from the preceding paradigm only in the nom. voc. and acc. sing. of the neuter, which follow the nominal declension, e.g. sing. nom. masc. सर्वस्, neuter सर्वम्, fem. सर्वी, voc. masc. and neuter सर्वं, fem. सर्वीं; त्व may optionally make in the sing. nom. acc. neuter त्वम् or त्वत्, voc. त्व or त्वत्.

नेम 'half,' follows the declension of सर्व, except in the nom. voc. plur. masc., where it may optionally use the nominal inflexion नेमे or नेमास्

§ 252. अन्तर signifying 'outer,' and 'an under-garment,' अधर 'inferior,' अपर 'another,' अवर 'posterior,' उत्तर 'above,' इक्षिण

‘on the right hand,’ पर ‘behind,’ पूर्व ‘before,’ and स्व ‘own,’ follow the rule of the preceding paragraph, except in the abl. and loc. sing. masc. and neuter and in the nom. voc. plur. masc., where they may optionally use the nominal inflexions, e.g. sing. nom. masc. अधरस्, neut. अधरम्, fem. अधरा, dat. masc. neut. अधरसै, fem. अधरसै, etc., but abl. masc. neut. अधरसात् ३ or अधरात्, loc. masc. neut. अधरस्मिन् or अधरे, plur. nom. voc. masc. अधरे or अधरास्.

§ 253. द्वितीय ‘the second,’ and तृतीय ‘the third,’ may optionally follow the pronominal or nominal declension in the sing. dat. abl. gen. and loc. e.g. dat. masc. neut. द्वितीयसै or द्वितीयाय, fem. द्वितीयसै or द्वितीयायै, abl. masc. neut. द्वितीयसात् or द्वितीयात्, gen. m. n. द्वितीयस्य, abl. gen. fem. द्वितीयस्यास् or द्वितीयायास्, loc. m. n. द्वितीयस्मिन् or द्वितीयै, fem. द्वितीयस्याम् or द्वितीयायाम्. The rest follow the nominal declension.

§ 254. प्रथम ‘the first,’ चरम ‘the last,’ अर्ध ‘half, part of,’ अत्य ‘little,’ कतिपय ‘some,’ and the numeral adjectives formed by the affix तय, as पञ्चतय ‘fivefold,’ may take the pronominal or nominal terminations in the nom. and voc. plur. masc., e.g. प्रथमे or प्रथमास्. The rest follow the nominal declension.

§ 255. The pronominal derivatives which are not mentioned in the preceding paragraphs follow the nominal declension, e.g. मदीय *madiya*, the possessive pronoun of the first person ‘mine,’ follows in the masc. and neuter § 225, and its feminine, मदीया *madiyā* (§ 210), follows § 226. But कति *kati*, ‘how many’ (interrogative), यति *yati*, ‘how many’ (relative), and तति *tati*, ‘so many,’ which are declinable in the three genders, but only in the plural, differ from § 229 in the nom. voc. acc. plur., which take no termination, therefore e.g. nom. voc. acc. कति, instr. कतिभिस्, dat. abl. कतिभस्, gen. कतीनाम्, loc. कतिषु.

4. NUMERALS.

CARDINALS.

§ 256. The crude forms of the simple cardinals are:—

१ एके éka, 'one.'	७ सप्तन् sáptan (in the Veda सप्तन् saptán), 'seven.'
२ द्वि dví, 'two.'	८ अष्टन् áshṭan, 'eight.'
३ त्रि trí, 'three.'	९ नवन् návan, 'nine.'
४ चतुर् chátur, 'four.'	१० दशन् dáçan, 'ten.'
५ पञ्चन् pánchan, 'five.'	
६ षष्ठ् shásh, 'six.'	

The numerals from 'eleven' to 'nineteen' are formed by compounding the first nine from एक to नवन् with दशन् 'ten.' 'Nineteen' may also be formed by prefixing ऊन् (cf. § 258) to विंशति 'twenty.' The numerals in न् drop their finals before दशन्. The modifications which the first members of eleven, twelve, thirteen, sixteen, and eighteen undergo, may be explained by their being inflected forms.

११ एकादशन् 'eleven.'	१६ षोडशन् 'sixteen.'
१२ द्वादशन् 'twelve.'	१७ सप्तदशन् (ved. सप्तद०) 'seventeen.'
१३ त्र्योदशन् (ved. tráyoo०) 'thirteen.'	१८ अष्टदशन् 'eighteen.'
१४ चतुर्दशन् 'fourteen.'	१९ नवदशन् or ऊनविंशति 'nineteen.'
१५ पञ्चदशन् 'fifteen.'	

The numerals from 'twenty' to 'hundred' are formed in a similar manner:—

२० विंशति viṁśati	२७ सप्तविंशति
२१ एकविंशति	२८ अष्टाविंशति
२२ द्वाविंशति	२९ { नवविंशति or २७ } ऊनविंशति
२३ त्र्योविंशति	
२४ चतुर्विंशति	३० त्रिंशत् trim̄śat
२५ पञ्चविंशति	३१ एकत्रिंशत्
२६ षष्ठिविंशति	३२ द्वात्रिंशत्

३३	चयस्त्रिंशत्	५८	{ अष्टपञ्चाशत् or
३४	चतुस्त्रिंशत्		{ अष्टपञ्चाशत्
३५	पञ्चत्रिंशत्	५९	{ नवपञ्चाशत् or
३६	षट्त्रिंशत्		{ ऊनषष्ठि
३७	सप्तत्रिंशत्	६०	षष्ठि <i>shash्टि</i>
३८	अष्टत्रिंशत्	६१	६१ एकषष्ठि
३९	{ नवत्रिंशत् or	६२	{ द्वाषष्ठि or
	{ ऊनचत्वारिंशत्		{ द्विषष्ठि
४०	चत्वारिंशत् <i>chatvárimśácat</i>	६३	{ चयष्ठि or
४१	एकचत्वारिंशत्		{ निषष्ठि
४२	{ द्वाचत्वारिंशत् or	६४	चतुष्पष्ठि
	{ द्विचत्वारिंशत्	६५	पञ्चपष्ठि
४३	{ चयश्चत्वारिंशत् or	६६	षट्पष्ठि
	{ चिचत्वारिंशत्	६७	सप्तपष्ठि
४४	चतुश्चत्वारिंशत्	६८	{ अष्टाषष्ठि or
४५	पञ्चचत्वारिंशत्		{ अष्टपष्ठि
४६	षट्चत्वारिंशत्	६९	{ नवपष्ठि or
४७	सप्तचत्वारिंशत्		{ ऊनसप्तति
४८	{ अष्टाचत्वारिंशत् or	७०	सप्तति <i>saptatí</i>
	{ अष्टचत्वारिंशत्	७१	७१ एकसप्तति
४९	{ नवचत्वारिंशत् or	७२	{ द्वासप्तति or
	{ ऊनपञ्चाशत्		{ द्विसप्तति
५०	पञ्चाशत् <i>pañchácat</i>	७३	{ चयःसप्तति or
५१	एकपञ्चाशत्		{ निसप्तति
५२	{ द्वापञ्चाशत् or	७४	चतुःसप्तति
	{ द्विपञ्चाशत्	७५	पञ्चसप्तति
५३	{ चयःपञ्चाशत् or	७६	षट्पत्ति
	{ निपञ्चाशत्	७७	सप्तसप्तति
५४	चतुरपञ्चाशत्	७८	{ अष्टासप्तति or
५५	पञ्चपञ्चाशत्		{ अष्टसप्तति
५६	षट्पञ्चाशत्	७९	नवसप्तति or
५७	सप्तपञ्चाशत्		{ ऊनाशीति

८० अशीति <i>aśīti</i>	९२ द्वानवति or द्विनवति
८१ एकाशीति	९३ चयोनवति or चिनवति
८२ द्वाशीति	९४ चतुर्नवति
८३ त्र्यशीति	९५ पञ्चनवति
८४ चतुरशीति	९६ षष्ठनवति
८५ पञ्चाशीति	९७ सप्तनवति
८६ षष्ठशीति	९८ अष्टानवति or अष्टनवति
८७ सप्ताशीति	९९ नवनवति or जनशत
८८ अष्टाशीति	
८९ नवाशीति or जननवति	
९० नवति <i>navatī</i>	
९१ एकनवति	

१०० शत *catā*, masc. and neuter.—१००० सहस्र *sahásra*, masc. neut.—१०,००० असुत *neut.*—१००,००० लक्ष *neut.*, and लक्षा *fem.*—‘One million’ प्रयुत *neut.*—‘Ten millions,’ कोटि *fem.*—‘Hundred millions’ अर्बुद *masc. neut.*—‘Thousands millions’ महार्बुद (अन्य, अर्बुद) *neut.*—‘Ten thousand millions’ ख्वै *neut.*—‘Hundred thousand millions’ निख्वै *neut.*, etc.

§ 257. The numbers ‘two hundred,’ ‘three hundred,’ etc., up to ‘a thousand,’ and ‘two thousand,’ ‘three thousand,’ up to ‘ten thousand’ are expressed either by conjoining the first ten cardinals as attributives with the duals and plurals of शत ‘hundred’ and सहस्र ‘a thousand,’ or by compounding them with both; the compounds are singular neuters, *e.g.* द्वे शते (dual neut.) or द्विशतम् (nom. sing. neut.) ‘two hundred;’ त्रीणि शतानि (plur. neut.) or त्रिशतम् ‘three hundred.’

दशशती *fem. sing.* ‘ten hundred,’ occurs for सहस्र ‘a thousand.’

When any number from ‘eleven’ to ‘fifty’ is to be added to शत ‘a hundred,’ or सहस्र ‘a thousand,’ the numeral implying the additional number is changed to an adjective by affixing an अ, before which final अन्, अति, and अत् are dropped. These adjectives agree with the numeral which expresses the larger

number, in gender, number, and case, and are placed before them, e.g. एकादशं (from एकादशन् + अ) शतम् 'one hundred and eleven.'

The word अधिक 'increased (by)' is compounded with other numerals in order to denote addition, e.g. पञ्चाधिक 'increased by five.' These compounds either agree with शत, सहस्र, etc., in case, number, and gender, or are compounded with them, e.g. पञ्चाधिकं शतम् or पञ्चाधिकशतम् 'hundred and five.'

§ 258. In order to denote subtraction, the subtrahend is compounded with following ऊन 'diminished (by),' पञ्चोन 'diminished by five.' These compounds (cf. § 257) are either joined to the minuend as adjectives or compounded with it, e.g. पञ्चोनं शतम् or पञ्चोनशतम् 'hundred diminished by five' = 'ninety five.' But when a number is diminished by one, the word एक 'one' is generally left out and ऊन prefixed to the minuend, e.g. ऊनविंशति 'twenty diminished (by one)' = 'nineteen.'

§ 259. The first four numerals are declinable in the three genders. एक *eka*, the crude form of the masc. and neuter, has in the fem. एका *ekā*. द्वि *dvi*, 'two,' has in the masc. and neuter as crude form द्वा *dva*, in the fem. द्वा *dvā*. त्रि *tri*, 'three,' is the crude form in the masc. and neuter, and substitutes in the fem. तिसृ *tisṛi*. चतुर् *chatur*, 'four,' likewise substitutes in the fem. चतसृ *chatusṛi*.

The following numbers up to नवदशन् 'nineteen' are used as adjectives with the same terminations in all genders, agreeing in case with the corresponding substantives, e.g. पञ्चसु यामेषु 'in five villages.'

The numerals from ऊनविंशति 'nineteen' up to नवनवति 'ninety nine' are substantives of the feminine gender; ऊनशत 'ninety nine' has the same gender as शत, which as well as that of the following numerals is mentioned in § 256.

The objects numbered by these numerals are generally put in the genitive plural, e.g. 'twenty sons' विंशतिः पुत्राणाम्, but some-

times also in the same case as the numeral, *e.g.* नवतिं पुरः ‘ninety towns,’ or the numeral even takes the terminations of the plural, *e.g.* षडशीतयस् ‘eighty-six.’

§ 260. The declension of the numerals up to नवदशन् *nava-dashan*, ‘nineteen,’ has some irregularities.

एक *eka*, ‘one,’ as already mentioned (§ 251), follows in a great number of cases the pronominal declension. The dual is wanting and the plural signifies ‘some.’

SINGULAR.			PLURAL.		
masc.	neut.	fem.	masc.	neut.	fem.
N.	एकस्	एकम्	एका	N. {	एके
V.	एक		एके	v. } {	एकानि
Acc.	एकम्	एकाम्	एकान्	A. {	
I.	एकेन	एकया	I.	एकैस्	एकाभिस्
D.	एकस्यै	एकस्यै	D. } {	एकेभ्यस्	एकाभ्यस्
Abl.	एकस्यात्	एकस्यास्	A. } {	एकेभ्यस्	
G.	एकस्य		G. {	एकेषाम्	एकासाम्
L.	एकस्यिन्	एकस्याम्	L. {	एकेषु	एकासु

द्वि ‘two’ follows the nominal declension (§§ 225, 226) and is used in the dual only. The remaining numerals up to नवदशन् are declinable in the plural only and have many irregularities. I shall give पञ्चन् as the model of those which end in न्.

	m.	n.	f.		m.	n.	f.	
N.V.A.	द्वौ	द्वै	द्वि	‘two.’	N.V.	त्रयस्	त्रीणि	तिस्रस् ‘three.’
I.D.A.		द्वाभ्याम्			A.	त्रीन्		
G.L.	द्वयोस्				I.	त्रिभिस्	तिसृभिस्	

D.A. त्रिभ्यस् तिसृभ्यस्

G. त्रयाणीम् तिसृणाम्

L. त्रिषु तिसृषु

N.V.	m.	n.	f.
A.	चत्वारस् चतुरस्	चत्वारि	चतस्रस् 'four.'
I.	चतुर्भिस्		चतसृभिस्
D.A.	चतुर्भ्यस्		चतसृभ्यस्
G.	चतुर्णाम्		चतसृणाम्
L.	चतुर्षु		चतसृषु
	m.f.n.	m.f.n.	m.f.n.
N.V.A.	पञ्च 'five.'	षट् 'six.'	अष्ट or अष्टौ 'eight.'
Instr.	पञ्चभिस्	षड्भिस्	अष्टभिस् or अष्टाभिस्
D.A.	पञ्चभ्यस्	षड्भ्यस्	अष्टभ्यस् or अष्टाभ्यस्
Gen.	पञ्चानाम्	षणाम्	अष्टानाम्
Loc.	पञ्चसु	षट्	अष्टसु or अष्टासु

जनविंशति 'nineteen' up to नवविंशति 'twenty-nine,' and the numerals from षष्ठि 'sixty' to नवनवति 'ninety-nine' and कोटि 'ten millions' follow the paradigm मति (§ 229).

जनचिंशत् 'twenty-nine' up to नवपञ्चाशत् 'fifty-nine' follow the rules given in §§ 212 and 213, II., e.g. sing. nom. voc. चिंशत्, accus. चिंशतम्, instr. चिंशता, etc.

जनशत् 'ninety-nine' and the rest ending in अ follow § 225.

ORDINALS.

§ 261. The ordinals, except the equivalent of 'the first,' are derived from the crude forms of the cardinals, as will be shown by the following list.

m.n.	f.
प्रथम् <i>prathamá</i>	प्रथमा • <i>mū</i> , or
अग्रिम् <i>agrimá</i>	अग्रिमा • <i>mū</i> or
आदिम् <i>ádimá</i>	आदिमा • <i>mā</i>
द्वितीयं <i>dvitīya</i>	द्वितीया • <i>yá</i> , 'the second.'
तृतीयं <i>tritīya</i>	तृतीया • <i>yá</i> , 'the third.'

m.u.	f.
चतुर्थं <i>chaturthá</i>	चतुर्थी <i>oṭhi</i> , or
तृतीयं <i>turya</i>	तृतीया <i>o'yá</i> , or
तृथं <i>túrya</i>	तृथी <i>o'yá</i>
पञ्चमं <i>pañchamá</i>	पञ्चमी <i>o'mi</i> , or
पञ्चथं <i>pañchathá</i>	पञ्चथी <i>oṭhi</i>
षष्ठं <i>shashthá</i>	षष्ठी <i>oṭhi</i> , 'the sixth.'
सप्तमं <i>saptamá</i>	सप्तमी <i>o'mi</i> , 'the seventh.'
अष्टमं <i>ashṭamá</i>	अष्टमी <i>o'mi</i> , 'the eighth.'
नवमं <i>navamá</i>	नवमी <i>o'mi</i> , 'the ninth.'
दशमं <i>daçumá</i>	दशमी <i>o'mi</i> , 'the tenth.'
एकादशं <i>ekádaçá</i>	एकादशी <i>oçá</i> , 'the eleventh,'
and so on up to	
नवदशं <i>navadaçá</i>	नवदशी <i>oçá</i> , or
ज्ञनविंशतिः <i>únaviñçá</i>	ज्ञनविंशती <i>oçí</i>
विंशतिः <i>viñçá</i>	विंशती <i>oçí</i> , or
विंशतितम् <i>viñçatitamá</i>	०मी <i>o'mi</i>
and so on up to	
नवनवतः <i>navanavatá</i>	नवनवती <i>o'ti</i> or
नवनवतितम् <i>navanavatitamá</i>	०मी <i>o'mi</i> or
ज्ञनशततम् <i>únaçatatamá</i>	०मी <i>o'mi</i>
शततम् <i>çatatamá</i>	०मी <i>o'mi</i> , 'the hundredth,'
and so on.	

The masculines and neuters ending in अ are declined according to § 225; the feminines ending in आ according to § 226, and those ending in ई analogously to द्वैषी in § 230. But प्रथम, द्वितीय, and तृतीय may use in some cases the pronominal terminations, as already stated in §§ 253 and 254.

CHAPTER III.—INDECLINABLES.

§ 262. The indeclinables comprise—1. A few nouns (*cf.* § 211). 2. The adverbs, particles, and interjections. 3. The conjugational inflexions.

§ 263. I. Adverbs and particles are derived from nouns and pronouns by the following affixes:—

1. तस् *tas*. This affix signifies ‘from’ (ablative), *e.g.* आम् *gráma*, ‘a village,’ आमतस् *gráma-tas*, ‘from the village.’

The pronouns तह्, वह्, and घह् subjoin this affix to their inflective bases त, व्य, and य (§ 245), *e.g.* ततस्. The pronoun इहम् to इ, इतस्; अहस् to अम्, अमुतस्; किम् to कु, कुतस् ‘whence?’ एतह् forms it from अ, अतस्.

This affix is also added to the prepositions अभि and परि, अभितस्.

2. सात् *sát*. When the adverbs formed by this affix are connected with the verbs अस् ‘to be,’ भू ‘to become,’ and क्व ‘to make,’ they signify that some other object is, or has become, or has been changed to that which the noun expresses, *e.g.* अग्निसात् *agni-sát* (from अग्नि *agni*, ‘fire’) क्व *kri*, ‘to change entirely to fire.’ The स of this affix is never changed to ब (contrary to § 17).

3. वत् *vat* signifies ‘like,’ ब्राह्मणवत् *bráhmaṇa-vat* ‘like a Brahman.’

4. श्वर्षः*cas* signifies ‘fold’ and ‘successive order,’ *e.g.* द्विश्वर्षः *dvi-*श्वर्षः, ‘two-fold,’ पादश्वर्षः *páda-ças*, ‘foot by foot.’

5. धा *dhā* is added to numerals to imply ‘partition’ and ‘kind,’ द्विधा *dvi-dhā*, ‘in two parts,’ ‘of two kinds.’

6. छत्स् *kritvas* is likewise attached to numerals to signify³ 'times,' e.g. पञ्चत्स् *pañcha-kritvas*, 'five times.' एक *eka*, 'one,' is represented by स *sa* and the affix by छत् *krit*, सछत् *sa-krit*, 'once;' स *s* is added to द्वि *dvi*, त्रि *tri*, and चतुर् *charur*, द्विस् *dvi-s*, 'twice;' after चतुर् the स is dropped, चतुर् 'four times.'

7. चा *trā* is added to some words in the sense of a locative, पुरुषचा *purusha-trā*, 'amongst men;' also after स 'one,' सचा 'with.' When added to pronouns it shortens its final, and the pronouns substitute their inflective bases, as in No. 1, तत्र *ta-trā*, 'in that (place)', असुच, कुच, अच; इदम् subjoins ह in the same signification, इह 'here;' in the same way also कुह is derived from किम्, and सह 'with,' from स, which may affix also चम्, सचम् 'with.'

8. दा *dā* and हि *rhi* are added to pronouns to signify 'time'; the bases of the pronouns are the same as in No. 1 and 7, यदा *yadā*, अहि *yarhi*, 'when.' The forms तदा and इदा, of which the latter occurs only in the Veda, add also नीम्, तदानीम्, इदानीम्.

9. था *thā* is likewise added to pronouns to denote 'manner'; the bases of the pronouns are the same as in Nos. 1, 7, and 8, तथा *ta-thā*, 'in that manner.' But इदम् substitutes इत् and takes the affix अम्, इत्यम्. The same affix occurs also in कथम्, from किम् 'in what manner.'

10. तात् *tāt* is subjoined to words expressing space and time without changing the signification, e.g. प्राच् *prāch*, 'in front,' प्राक्तात् (cf. §§ 193, 2, and 221, I., *prāk-shu* in the locative plural). Some forms ending in अ insert स before this affix, e.g. अवर अवरस्तात् 'behind;' similarly from उपरि 'above,' उपरिष्टात् with ष्ट instead of स्त after इ as in § 241.

§ 264. II. As adverbs are used further:—

1. The accusatives singular neuter of all अadjectives, e.g. मृदु 'softly.'

2. A kind of adverbial compounds, called **अव्ययीभाव** ‘indeclinables,’ the first part of which is an indeclinable, *e.g.* a preposition, **अति** ‘over,’ whilst the last part has the form of an accusative singular neuter, *e.g.* **यथाशक्ति** ‘according to (यथा) one’s power (शक्ति).’ The last members are modified according to §§ 210b and 225, *e.g.* **अधि** with **गोपा** ‘cowherd’ makes **अधि-गोपम्** ‘amongst the cowherds.’ For **सह** ‘with,’ when first member, is substituted **स**, *e.g.* **सचक्रम्** ‘with the discus (चक्र).’ When the second member as simple word ends in a consonant, except nasals, semi-vowels, and sibilants, **अ** sometimes must, sometimes may be added, *e.g.* **अनडुहृ** ‘beast of burden’ must become **अनडुहम्**, but **समिध्** ‘fuel’ may become **समिधम्**, *e.g.* with **उप**, **उपसमित्** or **उपसमिधम्**. For further details *cf.* my V.G. § 682.

3. Many words, for which *cf.* my V.G. § 783, III. and the dictionary.

§ 265. III. The particles are:—

1. The prepositions which serve to determine more precisely the sense of the cases. As prepositions are used:—

(a) The greater part of the prepositions enumerated in § 189, viz., **अति** ‘beyond,’ with the accusative, in the Veda also with the genitive.—**अधि** ‘over,’ with the locative, in the Veda also with the accusative, instrumental, and ablative; when doubled, **अध्यधि**, with the accusative.—**अनु** ‘after,’ in the significations ‘to,’ ‘for,’ ‘with,’ etc., with the accusative and ablative; in the Veda also with the genitive.—**उप** ‘off,’ ‘from’ with the ablative.—**अभि** ‘towards,’ with the accusative in the same significations as **अनु**.—**अव** ‘down,’ in the Veda with the ablative.—**आ** ‘to’ with the ablative; in the Veda ‘near to’ with the locative, ‘till to’ with the accusative.—**परि** ‘around,’ with the accusative; in the Veda also with the instrumental; in the sense of ‘except’ with the ablative, in the Veda also in the signification ‘over.’—**प्रति** ‘towards’ with

the accusative; 'in return for' and 'like' with the ablative.—
सम् 'with' with the instrumental in the Veda.

(b) Some other particles and adverbs. With the *accusative*: अधोधस् 'near;' अन्तर् 'between,' in the Veda also with the genitive and locative; अन्तरा and अन्तरेण 'between,' 'in,' 'outwards;' तेन 'in that direction,' 'there against;' येन 'where against;' अभितस् 'on both sides;' उपर्युपरि 'over;' उभयतस् 'on both sides;' धिक् 'fie,' also with the vocative; निकषा 'near,' 'between;' परितस् 'round about;' समया 'with,' 'near,' 'in;' सर्वतस् 'from all sides;' हा 'woe!'

With the *accusative, ablative, or genitive*: words signifying 'far,' or 'near,' like दूरम् 'far,' अन्तिकम् 'near.'

With the *accusative or genitive*: अधरेण 'under,' उपरि 'over,' उत्तरेण 'to the north (of),' दक्षिणेण 'to the south (of),' ऋते 'without' (also with the ablative).

With the *accusative or locative*: तिरस् 'across.'

With the *instrumental*: the words signifying 'with,' अमा, जोषम्, सजूस्, सचा (also with the ablative and locative), सत्रम्, सचा, समम्, सह, साकम्, सार्धम्, and in the Veda स्मत्.

With the *dative*, in the Veda also with the locative: अलम् 'enough,' but, when prohibitive 'away with,' with the instrumental; नमस् 'veneration,' वषट्, स्वधा, and स्वाहा, words used at sacrifices, स्वस्ति 'hail' (well-being).

With the *dative or genitive*: शम् 'hail.'

With the *ablative*: आरात् 'far,' वहिस् 'out,' 'outwards,' the accusatives of the neuter gender of nouns ending in अञ्च, e.g. प्राक् 'before;' उत्तराहि 'from above,' दक्षिणाहि 'from the right side,' प्रभृति 'beginning with,' etc.

With the *ablative or genitive*: उत्तरा 'from above,' दक्षिणा 'from the right side,' पश्चात् 'behind.'

With the *genitive*: अधस् 'below,' also with the ablative and in the Veda with the accusative; अन्ति (vedic) 'opposite,' अवस् 'below,' पुरस् 'before,' 'to the east,' अवरतेस् 'from behind,'

उत्तरतस् 'from the north,' परतस् 'behind,' अधरात् 'below,' उत्तरात् 'to the north,' दक्षिणात् 'to the south,' and all the adverbs ending in अस्तात्.

2. Some few words which modify the signification of the preceding word, e.g. अपि 'even,' after numerals 'all,' चत्वारो पि 'all four,' सर्वे पि 'all together ;' इत् (vedic), ईम् (vedic), ए (vedic), ह 'just,' एव 'only,' 'truly,' to the pronoun तद् it gives the signification of the Latin *dem* in *idem*, स एव 'the same ;' कम् (vedic) 'well ;' चन् and चित्, following cases or derivatives of the interrogative pronoun, give them the signification of indefinite pronouns, e.g. किं चित् 'something.'

3. The conjunctions.

(a) Copulative conjunctions are: अथ 'now,' 'and,' अथो 'then,' अपि 'moreover,' आत् (in the Veda) 'then,' उत् 'and,' च 'and' (following the word to which it belongs, like the Latin *que*), तत् 'then,' 'thus,' तथा 'thus,' 'also,' 'and,' किं च् 'farther.'

(b) Disjunctive conjunctions are: वा 'or' (following the word to which it belongs), वा ... वा 'either ... or' (following the word to which they belong).

(c) Adversative conjunctions are: अथ वा 'but no,' तु 'but,' किं तु 'but.'

(d) Conditional conjunctions are: चेत् and यदि 'if.'

(e) Causal conjunctions are: हि, तत्, तेन, तस्यात् 'for this reason,' 'for.'

(f) Interrogative conjunctions are: आहो स्वित्, उताहो, किम्, किमु, कच्चित्, etc.

(g) Affirmative conjunctions are: अङ्ग् 'indeed,' अथ किम् 'yes,' अङ्गा 'truly,' तथा 'thus,' ओम्, नूनम् 'certainly.'

(h) Negative conjunctions are: न 'no,' नतु, नहि, नहिकम्, etc.

§ 266. There are a great number of interjections, e.g. for

‘calling,’ अहः, भगो, भो, etc., *cf.* the dictionary and my K.G. § 521.

§ 267. The indeclinables may form comparatives and superlatives. In the comparative तराम् is affixed, तमाम् in the superlative, *e.g.* from अव ‘away,’ अवतराम्, अवतमाम्; from उच्चैस् ‘high,’ उच्चैस्तराम्, उच्चैस्तमाम्; from पचति, third person singular of the present Parasmaipada of पच् ‘he cooks,’ पचतिराम्, पचतितमाम्.